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ANALYSIS OF HEBREWS

viii. 6—13.

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The commission of the twelve disciples, who were named apostles, must be placed next in order to the institution of baptism, and was the first act of Christ in his personal ministry, which can be properly termed a deed of constitution. Mat. 10. In this most important step, inferring in it the whole of the change to be shortly effected, in the state and form of worship, of his visible kingdom, our blessed Lord proceeded with a solemnity worthy the occasion, and expressive of the high responsibility of the ministerial office, and of the caution requisite in the appointment of those who are to fill so awful a station. "He went out into a mountain to pray, and continued all night in prayer to God; and when it was day, he called unto him his disciples, and of them he chose twelve, whom also he named apostles." Luke vi. 12, 13. Nor did this choice and appointment confer upon the twelve, authority immediately to exercise the sacred function. They were for the present ordained only, "that they should be with him, and that he might send them forth to preach," after receiving due instruction in the doctrines to be proclaimed. Mark iii. 14. The Saviour himself continued, in the mean time, to discharge singly the duties to which those twelve had been designated. Compare Luke vi. 12—16, with chap. viii. 1, and ix. 1—6. An express command, accompanied with more ample instructions than had been hitherto received, was necessary to their entrance upon actual service. The power of the apostles being defined in their commission, continued, for the present, to be limited to a narrower sphere than after

our Lord's resurrection. They had no authority as yet to call the Gentiles, nor to advance any thing new concerning the established order and worship. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." The gift of miracles, with which the apostles were endowed, did not belong to the essence of their office, any more than the same or similar gifts, bestowed upon believers in the apostolic age, belonged to the essence of Christianity. And all the peculiar power, which they afterwards exercised, in settling the order and worship of the church of God, was the fruit of an extraordinary inspiration of the Spirit. But this was an inspiration, and a consequent power, common to them with Moses, David, John the Baptist, and others. If this office of apostle, then, differed from that of the gospel ministry in general, the difference consisted in the appointment of the former to be eye-witnesses of the miracles, sufferings, and glory of their great Master. Acts i. 21, 22. Seventy disciples were afterwards chosen and set apart, as preachers and teachers, possessing the same miraculous gifts with the apostles, and discharging the same ministerial duties. They were sent forth as precursors and heralds, to traverse before him the regions and cities through which our Lord himself intended to pass. Their labour was thus marked with a slight shade of difference, while their office was essentially the same. But not being designed to become eye-witnesses of his majesty, they were not ordained to be with him, as constant companions of his travels and temptations. It must appear obvious from the above reflections, that the ministerial power of the seventy, and likewise of the twelve, is, with the one exception named, competent to the gospel ministry in all succeeding ages. The same thing is evident from their practice. For the ordinance of baptism, instituted prior to the birth of their office, they dispensed, without any other warrant, it appears, than that of their general commission. John iv. 1, 2. Nor do we read of any other charter of their power for dispensing the Lord's supper. When this additional seal of the covenant was introduced, the nature of the function by them held, as stewards of the mysteries of the kingdom of God, determined, with sufficient clearness, who were the proper and only authorized administrators. 1 Cor. iv. 1. From all this, it is plain, that the New Testament ministry *as such*, that is, the New Testament ministry as distinguished from that of Levi under the Old, originated in the appointment of the apostles and seventy. The next and only remaining change of that period, was interesting in the highest degree, from the prospect which it opened of a glorious revolution, immediately to follow, in the external order

of things. The passover, that ancient and most venerable rite, the most conspicuous of all the solemnities in which every Israelite could be admitted a partaker, gave way to the ordinance of the Lord's supper, on the very night in which he was betrayed. Luke xxii. 13—20. Thus the light of a new era arose in darkness, and at evening time it was light.—Baptism, a new form of ministry, and the holy festival of the Lord's supper, were the enactments of Zion's King, comprehended in the interval now considered.

6. The last advance of the church in her organization, and that by which she arrived at perfection of beauty, commenced with the death of Christ, and extended to the completion of the sacred oracles in the book of the Revelation. The personal ministry of Christ, with that of his forerunner, had left but little wanting with respect to ordinances. A multitude of these however, had become superfluous, having already gained their end. And being of a shadowy nature, their continuance must have proved hurtful, by diverting the attention from the great Antitype already come, and by thus obscuring the sense, and frustrating the design of the more spiritual symbols and system of worship now substituted in their room.—The finishing of redemption, and inbringing of an everlasting righteousness, was a work more worthy the commemoration of the Sabbath, than all that creative Omnipotence had wrought. The dispensation too of the grace of God, now taking place, was calculated for a more extensive application than the former, in respect of subjects. And in fine, a fuller and clearer declaration of the divine will, on all points of faith and practice, was, in infinite wisdom and goodness, deemed proper, before the spirit of prophecy should cease, and the church be forever after resigned to the guidance of a written canon only. The abolition of the ceremonial law, the change of the Sabbath from the seventh to the first day of the week, the extension of the church and the privileges of it so as to embrace the Gentiles, the erection of the office of deacon, and above all, the enlarging and finishing of the canon of the holy scriptures, form the principal articles comprised in the new order, which was introduced during this period.

As for the first of these, the abolition of the ceremonial law, it cannot be strictly termed a deed of constitution, being only the removal of what had been formerly set up. Nor is the act of the Law-giver removing it, to be referred to this date. The law of ceremonies, being in its own nature intended only for a shadow till the substance should appear, expired at Christ's death, by authority of the same deed which instituted it. Eph. ii. 15. From the moment that he said, it is finished, and breathed out his soul, the vail of the temple was rent,

and the obligation of all its peculiar precepts was dissolved. John xix. 30. Mat. xxvii. 50, 51. Many things indeed ceremonial in their original use, continued to be observed by individuals, yet only by permission, as being in their own nature indifferent. Of these were the distinction of meets, and the hallowing of days. Rom. xiv. 2. The refraining from things strangled, and from blood, are by some ranked among this class. If this opinion be correct, the prohibition of these, by a judicial decision of the church, is to be viewed as an act of expediency, in order to avoid offence to weak brethren. See Acts 15. But the enforcing of the abrogated law of ceremonies, was by the same synodical authority, condemned as unscriptural, and the observance of that law was denounced by the apostle to the Galatians, as being a surrender of christian liberty, and a departure from grace. Gal. ii. 3, 4, and v. 4, 5. The destruction of the city and temple, by which event all further exercise of typical worship became impracticable, and the cutting off of Messiah, and the causing of the daily sacrifice with oblation to cease, were proved to have already taken place, and were a loud declaration in the providence of God, that this kind of worship had undergone an eternal abolition. Dan. ix. 26, 27. The actual and final disuse, therefore, of the Mosaic ritual, we may refer either to the grand catastrophe now mentioned, or to the above solemn decision of the synodical council met at Jerusalem; and perhaps it may be safely ascribed to both. Yet the death of the Messiah, or Christ, is expressly given by the prophet as the cause and time of making the daily sacrifice and oblation to cease. It was plainly the true termination of the Old Testament dispensation, which had lingered on the decline, from the commencement of the New, in the baptism of John.

The resurrection of Christ from the dead, is the well known origin of the Christian Sabbath. Having risen early upon the first day of the week, and being seen by several of his disciples, he was pleased, on the evening of the same day, to manifest himself to the whole company. The exclusive power of government in the church, was upon that day committed to the eleven, with any others who might be their coadjutors, or successors in office. The authority of the priests and Levites, had expired in the expiration of the temple worship. This external gift of office, our Lord confirmed by the internal gift of the Holy Spirit, and hereby conferred an additional honour on the day now to be hallowed into a perpetual Sabbath. He breathed on them and said—"As my Father hath sent me, so send I you; whose soever sins ye remit, they are remitted to them, and whose soever sins ye retain, they are retained." John xx. 19—23. So glorious were the events of that day,

which commenced the celebration of the Christian Sabbath.—The change had been not obscurely prefigured under the solemnity with which the *eighth day* of several grand festivals was marked in the former dispensation. It had also been predicted under the prophetic figure of the priests' finishing, on that day, the consecration of themselves and of the altar, in order to a new process of worship to be commenced on that day, and continued from that time forward. Lev. xxiii. 36. Ezek. xliii. 27. The next return of the first day of the week was honoured as before,—by a holy convocation of the disciples, and our Lord's personal appearance among them. John xx. 26. Some difficulty may indeed occur in determining on what warrant the disciples proceeded in the first instance, to hallow another day of the week as their Sabbath. Yet the practice certainly obtained, from the earliest period, the universal sanction of custom in the church; and that day has been divinely stamped with the name of *Lord's day*, to denote his propriety in it according to a similar expression in the fourth commandment—“*the Sabbath of the Lord thy God*.” Thus, too, the Sabbath of the New Testament is distinguished from that of the Old, as the name of the *Lord's supper*, distinguishes it from the *passover supper*, which it has superseded. Acts xx. 7. 1 Cor. xvi. 2. Rev. i. 10.

Immediately after our Lord's resurrection, he conferred on his apostles, in whom the ministry of the New Testament had already been invested, the power of extending to all nations the dispensation of his kingdom. Mat. xxviii. 19, 20. The doctrines and laws, upon which this kingdom was ever to be based, he did not then find cause to enumerate. They were to be learned from the scriptures, which were either already in their hands, or afterwards to be delivered. But that rule so frequently pressed upon Moses, the great apostle of the Israelitish church, the supreme Law-giver and King of Zion solemnly enjoins upon the apostles and ministry, whom he commissions to evangelize the nations. “Teaching them to observe all things whatsoever I have commanded you.” Compare with this, Deut. iv. 1, 2, and v. 31—33, and xi. 22, and xiii. 28, and xxvi. 17, 18, and Ex. xxiv. 8. The divine Legislator uses this word *all*, with a strong emphasis. The first exercise of their extended commission, appears to have been occasioned by the martyrdom of Stephen, and the persecution which ensued it. Acts viii. 4. Samaria was the city first reached by the benign rays of the gospel, beginning to be diffused over the benighted inhabitants of the globe. And here was the first baptism of females, of which we have any record. ver. 12. The middle wall of partition between Jew and Gentile, being now broken down, in the same ruin tum-

bled the wall, which for ages, had stood against the admission of females to the initiating seal of God's covenant. In our baptism into Christ, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." Eph. ii. 14, and Gal. iii. 27, 28. Samaria, however, not being usually classed with the Gentile cities, the call of Cornelius, with the extraordinary vision by which the apostle Peter was directed on the occasion, is cited by him as the origin of evangelic operations among the Gentiles. Acts x. and xv. 7. "God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe." Phenice and Cyprus were comprehended in the extensive field travelled over by the persecuted ministers, who fled at the death of Stephen. But Antioch is famous for being the site of the first Gentile church, the commencing point of the first remarkable missionary tour, and for having given birth to the Christian name. "The disciples were first called Christians at Antioch." Acts xi. 19—26. The people of God had hitherto been distinguished by the appellation of Israelites, or Jews. But the body of that nation being rejected for their unbelief, a more general term was needed, by which to designate the members of a church, composed of the followers of Christ, of every nation. And what name more appropriate, whether it were given by their enemies or assumed by themselves, than that which reminded them of their relation to the Saviour, and their duty to be wholly his. They were called *Christians* from *Christ*. This event had been distinctly foretold in prophecy. Isa. lxii. 2. and lxxv. 15. "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord thy God shall name."

The erection of a deaconship, to manage the pecuniary concerns of the church, and the election of seven distinguished persons to fill it in the church of Jerusalem, are recorded by the sacred historian in full. Acts vi. 1—6. This institution was more particularly called for at that time by the circumstance of all things among Christians being held common. To make a daily distribution of things necessary, "when the number of the disciples was multiplied," must have been, to the ministers of the word, an office of no small burden. We say, *to the ministers of the word*, for it is questionable whether the office of ruling elder, being of Old Testament origin, had yet been transferred from the synagogue. The present numerous supply of teaching elders, might as yet have perhaps precluded its necessity. The reason too, assigned, for devolving this burden on the shoulders of the deacons, was, that those who had heretofore sustained it, "might give themselves

continually to prayer, and to the *ministry of the word.*" This whole affair is remarkable for the principle which it establishes, that what is given as an ordinance or law, in one organized assembly, or church, whether it comprehend the whole visible church then existing, or only be a component part of the same, is to be received as an ordinance or law, by every particular church which may afterwards exist in any age or country. The office thus created in the church of Jerusalem, is frequently recognized in the inspired epistles, as being of divine authority in all the churches planted among the Gentiles. Rom. xii. 7. Phil. i. 1. and 1 Tim. iii. 8.

It was during this last series of changes made on the constitution of the Catholic visible church, that all the books of the New Testament were written, and adopted into the sacred canon. And two very important truths are to be noticed here, in illustration of the present subject. The New Testament is not a substitute for the Old: and the completion of the New Testament completes the sacred canon. 1. The New Testament is not a substitute for the Old, but an addition to it. "Christ came not to destroy the law or the prophets, but to fulfil." Mat. v. 17. "Search the scriptures," says he, when nothing but the Old Testament, commonly thus designated, had as yet been written. John xv. 39. This command of him, who is himself the essential Word of Jehovah, confirms the authority of the concluding precept in Malachi. "Remember ye the law of Moses my servant, which I commanded him in Horeb, for all Israel, with the statutes and judgments."—And when we consider that those statutes and judgments, which were ceremonial and judicial, were repealed by the authority of the same Old Testament scriptures in which they were instituted, it will be seen that the abolition of such precepts, instead of canceling the obligation of the other precepts of the scriptures, which contain them, greatly confirms both. Nearly all the writings of the apostles and evangelists, contain allusions to Moses, the Prophets, and the Psalms, and deduce from thence proof of the evangelic doctrines. The divine inspiration, and perpetual authority, of their ancient writings, are recognized in express terms by the apostles Peter and Paul. 2 Tim. iii. 16. 17. 2 Pet. i. 21. The book of the Revelation, the finishing piece of inspired composition, derives its highly figurative style, and embellishments throughout, from the beautiful and divinely authorized emblems of a former dispensation. 2. The completion of the New Testament, completes, and forever closes the only canon or rule of the church's faith and practice. The book of the Revelation being placed in the end, as the last article of Jehovah's revealed will, an addition to this, or detraction from it, would

be an adding or taking away from the whole. So the appending of a seal to this book, is a guard to the whole. And as men are wont to close up their testimony with an *ultra non dicit*, "and further this deponent siath not," so the eternal and blessed AMEN seals up his testimony, and guards it with a denunciation of all the plagues in earth or hell, which are therein written, to fall on the devoted head, that dares either increase or diminish, the number of his perfect words. Rev. xxii. 18—20.

TO THE EDITOR OF THE RELIGIOUS MONITOR.

DEAR SIR,—The following are the additional observations on the matters in dispute between Seceders and the Reformed Presbytery in Scotland, which I promised to send you.

I am, &c.

A. H.

In reviewing the sentiments of Seceders, and of the Reformed Presbytery, as they have been expressed in their respective Testimonies, I had occasion to observe that about the time the Reformed Presbytery first published their Testimony, there were especially three points of difference between them and Seceders. They differed in their views about Christ's purchase of the common benefits of this life—about the origin or foundation of magistracy, and about the constitution of civil government. I have already briefly noticed the views of each of the bodies, on the first and second of these subjects, and I now propose to consider the third a little more particularly, because this last is the subject which has been most frequently brought into discussion, and is also the subject on which the principles of Seceders have been most grossly misrepresented.

The views of the Reformed Presbytery about the constitution of civil magistracy, are somewhat singular, and so far as known to the writer of this article, are peculiar to themselves.* They got into the notion that Scotland was their own land, and of course they very naturally thought, that it ought to be governed as they themselves might judge most advisable. But as their people were few in number, and had very little weight in the community, it was scarcely to be expected that they could

* Perhaps his Holiness of Rome, ought to be excepted. For the Popes held that all power, civil and ecclesiastical, was derived from them, and they claimed the right of conferring civil dominion, and of deposing rulers according to their pleasure. They considered defection from the Roman Catholic Faith, a sufficient reason for deposing civil magistrates. See Mosheim III. 165. So in like manner, if any magistrate be deficient in having a due measure of scriptural qualifications, of which the Reformed Presbytery were the sole judges, they held that he forfeited all right to his office.

get the civil constitution framed according to *their* peculiar ideas. And as they would not accede to the constitution agreed to by the majority of the nation, they in several proclamations, as at Sanquhar and Montheric, protested against the constitution and investiture of the magistrates which at that time ruled the nation. In these declarations, to which the Reformed Presbytery signified their adherence in their Testimony, they also protested that they were not members of the civil society which possessed the land, but a distinct community by themselves, and no better than captives in their own land. Most applicable, say they, (in their Testimony, pp. 200—206.) to their present condition, are the words of the Levites recorded, Nehemiah ix. 36, 37. —“ Behold, we are servants this day ; and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold we are servants in it,” &c.

The way in which the Reformed Presbytery made out their title to Scotland, as their “own land,” was something like the following. They took for granted, that Scotland, as a covenanted land, belonged of right to the covenanters, and of course that the office and constitution of magistrates in it, belonged to them. They also laid it down as a maxim, that when the body of a nation degenerates from the purity of a christian profession, then they by their backsliding loose their right to choose rulers for themselves, and the right to elect magistrates, remains with those who have held fast their profession. Now, by their own account, they were the only people who had held fast their profession, and of course all the land was theirs. By this curious reasoning, the Reformed Presbytery imagined they had fully established their title to Scotland, and proved that the right to set up magistrates belonged only to them, and such as adhered to them. Hence, in treating of the constitution of magistracy, they have asserted, (Test. p. 192.) “That a due measure of those qualifications which God requires in his word, are essentially necessary to the constitution of lawful authority over a christian people,” and that we may be at no loss to know what is meant by this “due measure,” they have explained by saying, a lawful magistrate must be “a brother in respect of a cordial embracing and sincere profession, (so far as men can judge,) of the same cause of religion.” By these quotations, it will be seen that the Reformed Presbytery could acknowledge no one as a lawful magistrate, who was not a Reformed Presbyterian, like themselves ; and in fact, they did speak of all others, as usurpers.

With such principles, the reader may be ready to imagine, that the Reformed Presbytery would find it very inconven-

ient to live in a country, where they must necessarily regard the civil rulers as usurpers, and of course consider it sinful to obey their lawful commands. And no doubt this would have been the cause of much molestation to them, had they not found out an ingenious method of accommodating their principles to their circumstances. The society people had indeed set out with refusing to acknowledge or support the government in any way, and with testifying against all who did so, by paying taxes, which they looked upon as illegal exactions.— And could they have prevailed upon the government to respect their scruples in this matter, it would have been an effectual way to weaken its energies as well as to increase their own numbers and strength. But when they found that the government continued to levy the taxes without any ceremony, they soon found out by a *reformed* sort of logic, a method of paying the taxes consistently with disowning the authority by which they were collected. That is, they continued to “testify (see Test. p. 199) against a direct and active, a free and voluntary paying of tribute, and other dues,” but they allowed them to be paid indirectly. By this method, a man might not pay taxes or tribute directly with his own hand, but he might do it indirectly, by the hands of his wife or children or acquaintance, rather than run the risk of losing more, by having them collected with expenses. In this ingenious but rather jesuitical way, the Reformed Presbytery endeavoured to reconcile the idea of disowning the lawfulness of a government with contributing to its support.*

On the other hand, Seceders held that the minority in a civil state, can in no case have a right to dictate to the majority, either the form of government or the sort of governors they shall choose; but that in such matters, the minority should

* They employed the same sort of reasoning to vindicate their conduct in engaging in lawsuits, before those judges which they considered unlawful.— “They testify (see Test. p. 200) against all law processes in a way of express homologating the authority of unlawful judges.” But they say, (in a note p. 201,) “When a person is attacked in his character and goods, self-defence at law, becomes necessary, such defences being admitted without the formal and explicit acknowledgment of the lawfulness of unjust authority—as in the instance of Paul’s appeal to Cæsar.”

The only necessity here pleaded, is the loss of reputation or property.— And rather than suffer loss, the Reformed Presbytery allowed that persons connected with them, although they might not make a formal and explicit acknowledgment of the lawfulness of unjust authority, yet they might do it indirectly and tacitly. That is, they might sin, provided they did it indirectly and tacitly!!

What is most singular, is their attempting to justify their conduct in this matter by Paul’s example. He was a man of too much openness of character to make use of such quibbling logic. Paul made no kind of scruple to acknowledge Cæsar’s authority, formally and explicitly. Acts xxv. 10.—“I stand at Cæsar’s judgment seat, where I ought to be judged.”

comply with the majority, and obey the lawful commands of such magistrates as are chosen by the general consent of the nation; because, without this, there would be an end to all order in society. But while they held it to be the duty of Christians to obey the lawful commands of those magistrates who rule by the consent of the people, they asserted that mere usurpers ought neither to be acknowledged nor obeyed:— That the unlawful commands of lawful magistrates ought to be disregarded, and all acts of oppression ought to be resisted. They fully admitted that in point of obligation, magistrates ought to be what the word of God requires, and they were so far from countenancing the corruptions of any government, that they represented it to be the incumbent duty of Christians, to testify against them in every way competent to them.

On comparing these statements, which are taken from the ecclesiastical standards of Seceders, with statements made by the Reformed Presbytery, on the same subject, the judicious reader will perceive that there was no dispute between the two bodies, concerning what magistrates ought to be in respect of obligation. It is fully admitted by both, that they should “be just,” and should “rule in the fear of the Lord.” Neither was there any dispute about the constitution of magistrates, in heathen or popish countries, for even the Reformed Presbytery allowed, that “an infidel, or one of a religion differing from the true religion,” might be a lawful magistrate over a “people emerging out of the darkness and superstition of paganism or popery.” So that the only question at issue, between the Associate Synod and the Reformed Presbytery, on the head of civil magistracy, was simply whether the want of a due measure of “religious qualifications,” ought to invalidate the authority of magistrates in every other respect lawful?

The Reformed Presbytery, as might be expected, answered this question in the affirmative, and strenuously maintained, that in case the civil magistrate had not the beforementioned due measure of scriptural qualifications, and happened not to be a brother in respect of a cordial embracing and sincere profession (so far as men can judge) of the same cause of religion, he could not be a lawful magistrate, and could have no just claim on our obedience. Seceders, on the other hand, while they allowed that scriptural qualifications were most desirable and necessary in a magistrate, to the advantageous discharge of the duties of his office, yet they held that they were not essential to the being of his office; nor did the want of them so invalidate his authority that he ought not to be obeyed in all his lawful commands. They looked upon the authori-

ty of magistrates, to be of the same nature and kind with that of parents; and as it is generally admitted, that parents do not lose their claim on the obedience of their children, although they may have many deficiencies, although they may not have a due measure of scriptural qualifications, and even although they may not be brethren in respect to a cordial profession of the same cause of religion; so, in like manner, they argued, the want of these qualifications could not invalidate the civil magistrate's authority in his lawful commands.*

It was to be expected that the Reformed Presbytery would controvert this view of magistratical power, because it tended to upset their whole scheme. Accordingly, some of them exclaimed against it in no measured terms, and even ventured to appeal to the common sense of mankind, in support of the reasonableness of their own dogmas.† And had they contented themselves with this, they could not have been justly blamed; but instead of exhibiting, and attempting to establish their own tenets, and urging their objections against the views of Seceders in a fair and candid manner, they undertook to impute to them principles which they never held, and then testified against them for holding them. The charges which they brought against Seceders were fabricated in their own peculiar way; first by giving a few garbled statements from several parts of the Answers to Nairn's reasons of dissent, and then by reducing what they called the substance of Seceders' principles on the head of civil government, to the four following particulars, copied verbatim from the supplement to their Testimony.

1. They (Seceders) maintain the people to be the ultimate fountain of magistracy, and that as they have a right to choose whomsoever they please, to the exercise of civil government over them, so their inclinations, whether good or bad, constitute a lawful magistrate, without regard had to the divine law.

2. That the law of God in the scriptures of truth, hath no concern with the institution of civil government, but only adds its precept, enforcing obedience upon the conscience of every

* Thorburn, in particular, took great offence at Seceders, for thinking that the magistratical power was of the same nature and kind with that of parents. But he has entirely failed in his attempt to shew the difference between them. "Let it be remembered, (says he) that the power of parent, husband and master, is not authority but dominion and empire." An expression which shows very plainly, that he, at least, could not tell the difference.

† The common sense of mankind, however, has been always against them. And no wonder, for they expected their Reformed magistrate, to purge out of his dominions, all blasphemers, idolators, and false worshippers—(that is, all kinds of worshippers except the Reformed Presbytery and their adherents,) an exercise of the magistrate's power, to which the common sense of mankind, has always been greatly averse, especially when it has been employed against themselves.

individual, under the pain of eternal damnation, to whomsoever the body politic shall invest with the civil dignity ; and that without any regard to the qualification or office.

3. Whomsoever the *primores regni*, or representatives of a nation, do set up, are lawful magistrates, and that not only according to the providential, but according to the preceptive will of God also ; in regard that God, the Supreme Governor, has prescribed no qualifications in his word, as essential to the being of a lawful magistrate, nor told what sort of men they must be, that are invested with that office over his professing people, though it is confessed there are many that are necessary to the well being and usefulness of that office.

4. That no act or even habitual series of the greatest wickedness and mal-administration can forfeit the person's right to the people's subjection for conscience sake, considered as individuals, while the majority of a nation continue to recognize and own his authority."

In remarking on these statements, it is not necessary to enter into any discussion to prove that they are altogether at variance with the principles of Seceders, on the head of civil government. It is sufficient to observe that these statements, were, from the moment they were published, considered by Seceders as a gross misrepresentation of their principles. And that the reader may have a correct idea of the estimation in which they were held by them, I will lay before him a few extracts from a work published by Mr. Goodlet, minister of the gospel in the Associate congregation of Sanquhar, in 1764, in which he animadverts on the above statements of the Reformed Presbytery, with just severity. The work is entitled, a vindication of the Associate Synod upon the head of their principles about the present civil government : against the gross misrepresentations and reproaches by which they are abused in the supplement to a performance entitled, Act Declaration and Testimony, &c. by the Reformed Presbytery.

In remarking on the first statement, Mr. Goodlet calls it a "putid calumny," and says it is not easy to conjecture how it came into the heads of the Reformed Presbytery ; and he asks, can any words be more plain than what they (the Seceders) use ? "viz., The institution of civil magistrates is allenarly by the preceptive will of God, as the Supreme Lord and King of all the earth." On the second article, he says one can scarce imagine how they could have contrived the first part of this charge, unless they had taken the Associate Presbytery's words, in order to form a direct contradiction to them."— In speaking of the third article, he says he might easily pass it with the same answer the honest Capuchin gave to the falsifying Jesuit, "*Mentiris impudentissimo.*" And the fourth he

called "mere calumny," and says, "it is surely a great misfortune, in having such a strong inclination for calumny, to have such a poor invention for it."

In short, the whole of these statements were treated by Mr. Goodlet, as calumnious misrepresentations, and his remarks on them are concluded in the following words:—"From the whole, it plainly appears, that the Associate Presbytery has no manner of concern with these four false and fictitious articles, charged against them by their adversaries. And though they aver they have collected them out of their book, entitled Declaration of Principles—every person of the smallest discernment, who hath read that book, must see their collection is such as wasps make from roses; the spirit and nature of the collectors, is to be considered as the reason of the metamorphosis. And as it is neither my business, nor intention, to follow them through the giddy mazes of their imaginary conceits, for demolishing the fabric of their invented errors; I shall leave them at full liberty to exercise their strength, in beating those men of straw, they have made, for want of real adversaries."

These quotations have been made, chiefly with a view to show that the principles imputed to Seceders, by the Reformed Presbytery, on the head of civil government, were from their first publication, disclaimed by them as calumnious misrepresentations. If, in addition to this, any one will take the trouble to compare the four statements above mentioned, with the avowed principles of Seceders, he will readily perceive that they are a mere fabrication of the Reformed Presbytery. And were we to examine all the books that have been published by Seceders in Scotland, on this subject, we should find them invariably, disavowing the principles imputed to them by the Reformed Presbytery, and often accompanying their disavowals with a vindication of their own principles, shewing them to be agreeable to the word of God—the covenants of our reforming ancestors, and to the political principles of the sufferers and martyrs, in the time of the persecution, in the reign of Charles II, and his brother James. And were we to wade through all the pamphlets that have been written on the same subject, by Reformed Presbyterians, we should find them constantly imputing to Seceders these same principles, which they as invariably disclaimed. But there is no need to weary the patience of the reader, by entering into any examination of those productions to which I have adverted, because the state of the controversy, on the head of civil government, can be easily understood, from the above observations and statements. The truth is, the writers on both sides of the question, continued their operations nearly in the

way mentioned above, till their writings ceased to excite any public interest, and the controversy thus neglected, lies now in a dormant state in Scotland. But it has again been brought into notice in this country. The Reformed Presbytery in America, took the same ground in political matters with their brethren in Scotland, and unhappily followed their example in misrepresenting the principles of Seceders. This led to the correspondence between the Associate Synod and the Synod of the Reformed Presbyterian church, which the Reformed Synod have thought fit to publish, and on which I propose to offer some observations, but which I find must be delayed till another opportunity.

CORRESPONDENCE

Between the Associate Synod of North America, and the Associate Synod of Original Seceders in Scotland.

[Continued from page 259.]

AYR, MARCH 3, 1829.

To the Rev. Andrew Heron. To be communicated to the Synod.

Rev. and Dear Brother.

Your letter dated August, 1828, did not reach us till after the meeting of our Synod in September, and cannot, on that account, be laid before the Synod till their meeting in May. As the Synod, however, were pleased to continue their former committee to correspond with you, we consider it our duty to give you, in the mean time, some account of our transactions since the last time we wrote you, to be laid before your Synod for their information, at their next meeting.

You have already been informed of the union between the Associate Synod, and Constitutional Presbytery, and you are also in possession of the statement of principles on which that union was formed; and we are happy now to inform you, that it has hitherto proved a most comfortable connection.—From the moment it was formed, every thing like party feeling vanished, and the utmost cordiality has prevailed in all our discussions. God has hitherto given us one heart, and one way, and we would humbly implore the continuation of his kindness.

At our meeting in May, we had another conversation with the Original Burgers. It turned principally upon the questions about the Burgess Oath, and the duty and seasonableness of public religious covenanting. On the last question, we seemed nearly agreed, but there was still a diversity of sentiment about the Burgess oath, so that nothing decisive

was done. The greater part of the members of that society seem urgent for an union with us, and it was agreed that the conversation should be renewed at the meeting of the two Synods in May next. The prospect is not great, of any comfortable issue, but it is God's work to gather the outcasts of Israel into one, and should he see meet to countenance our endeavours, they will ultimately succeed.

The Synod, at their meeting in May, enacted the new draught of the acknowledgment of sins for general use, and also an acknowledgment of the sins of the ministry; and appointed that the ministers, preachers, and students of divinity, should enter into the bond, at their meeting in September.—Copies of these papers were sent by Mr. Stevenson to Dr. Anderson, and Messrs. Stark, and Campbell. On the 18th of September, the Synod met according to appointment, in professor Paxton's meeting-house; and after a sermon preached from Jer. l. 5, they proceeded to the solemn work before them. The National Covenant and Solemn League were read, and those employed in reading these deeds, together with the Acknowledgment of Sins, engaged at proper intervals in the exercise of praise and prayer. The oldest minister present then proceeded to read the Acknowledgment of the Sins of the Ministry; during the reading of which, all the ministers stood. This was succeeded by the confessional prayer; after which, the Bond was administered by the moderator of Synod. The audience was large, and attentive. The evening was spent by the Synod in prayer, and religious conversation. Covenanting is proposed in different congregations this spring, and we hope it will soon be observed generally, throughout the body. One object the Synod had in view, in entering as a Synod, into the Bond, was to set an example to the people under their charge. We much need to pray for the revival of that spirit of love, and zeal, which characterized our covenanting ancestors, else our attempts at that work will only be a shadow without substance. Our bones are dried, but God can make these bones live. We cannot express the satisfaction we felt on hearing of your purpose to engage in the same work, at your meeting in May. May we not conclude that the two Synods are led by the same spirit, from their being brought, at the same time, at such a distance, and without concert, to enter into a resolution to engage in the same service.

With regard to our external condition we can say little.—Our hands have, no doubt, been greatly strengthened by the late union, especially in those parts of the country where the brethren are situated near each other. Our numbers are still but small, and we still meet with great opposition: but these

discouragements are greatly counterbalanced by the harmony which prevails among ourselves. Since we wrote last, Mr. Murray has been ordained in Glasgow, and Mr. Meek in Cornoustie. Mr. Lombie is called to Pitcairngreen, and the Rev. Thomas M'Crie to Clola. Midholm congregation have come over to us in a body, and promise to do well. We have three new licentiates, Messrs. Wright, Brown, and Grahme. Our vacancies are, however, still greatly hurt from the want of the regular supply of sermon.

Rev. and Dear Brother—It is the earnest wish of that body with which we are connected, that our connection with that Synod to which you belong, may be consolidated, and followed up by a regular correspondence. This we are persuaded would tend greatly to strengthen the hands and encourage the hearts of both Synods. We will expect to hear from you immediately after your meeting in May. If a letter is speedily forwarded it will arrive, before our meeting in September.—That the Great Head of the church may direct you and your brethren in all your deliberations about the affairs of his house, is, Rev. and Dear Brother, the prayer of this committee.

Signed in the name of the Committee, by

GEO. STEVENSON, *Minister, Ayr.*

JULY 6, 1829.

To the Committee of the Associate Synod of Original Seceders. To be communicated.

Rev. and Very Dear Brethren :

Your friendly communication of March 3d, reached us just in time to be laid before Synod at their meeting in May. It afforded us the most heart-felt pleasure to hear that by the good hand of your God upon you, your efforts in the cause of reformation, had been so far successful, and satisfactory in their results. Surely you, as well as we, have good cause to set up an Ebenezer of grateful remembrance, and to say, "He that the Lord hath helped." May he in great loving kindness continue to help, and to "guide in judgment to the end."—Our late meeting was pretty full, except as regards our Eastern Presbyteries; on account of the great distance, they were but thinly represented. According to previous appointment, our Synod proceeded, on the 29th of May, to the solemn exercise of covenanting. Our order was nearly the same with that which you observed, at your meeting in September last, except that we had no particular acknowledgment of the sins of the ministry prepared, and it was too late after our meeting to supply the defect. After sermon, from Ps. lxxvi. 10, (1st clause,) several members, previously appointed, proceeded to read the Act on Covenanting, embodied in our Testimony;

after which, the roll of intended covenanters being called over, the confessory prayer was offered up, and the Bond administered by the Moderator. A most gratifying spirit of unanimity prevailed among us, through the whole work. 29 ministers, 15 elders, 5 probationers, and 2 students of Theology, engaged in the exercise. In the evening, a sermon was preached from Lev. xxvi. 25, (1st clause.) Our next meeting is to be held in Philadelphia, on the 4th Wednesday of May next, and as the most of our Eastern brethren, were absent from the late meeting, and several of them, by letter, had expressed their anxious desires to be present with us, on occasion of the late solemnity, we have purposed to afford to such, an opportunity of testifying their love to the cause, at our next meeting, and a day is appointed for engaging in the same work. There is no doubt but Satan will throw all the obstructions in his power, in the way of an exercise, so eminently calculated to defeat his interests; but the work is the Lords, and we have abundant cause, not only from his faithful promise, but also from our past experience of his goodness, to anticipate good in time to come.

As our Minutes will be published, it seems unnecessary to enter into any detail of our late transactions. From these Minutes you will perceive that we had a great press of miscellaneous business on our hands, more than sufficient to absorb all our time, and to prevent that deliberate and satisfactory consideration of your Testimony, which the importance of the case demanded from us. But there was another, and a still stronger reason, why nothing definitive could be done. You are apprised that at our meeting in May, 1823, the subject was referred to our Presbyteries for consideration, with orders to report at our meeting in May this year, and our brother Mr. Stark was requested to obtain from Scotland copies of your Testimony, for transmission to the different Presbyteries under our care. His application for those copies was but partially successful, and the result was, that none of our Presbyteries but one, was prepared to report. The order is renewed to the Presbyteries, and it is hoped that at our next meeting, all will be prepared to report. We trust, Dear Brethren, that the delay will not be imputed either to any abatement of affection towards you, or indifference to the cause in which you are engaged, but solely to circumstances which were not subject to our control. Our widely dispersed situation, (for the extremes of our Synod are more than 1000 miles a part,) necessarily occasion much delay in the transmission of documents, and in many other things connected with such inquiries. We confidently hope that our appointment to correspond with you, will be considered as a pledge that the

same fraternal affection towards you, subsists among us, that has already been so decidedly expressed, and that our regard for the cause of reformation among your hands, has suffered no diminution.

We unfeignedly rejoice in your prosperity, and cordially sympathize with you in all your struggles. And surely the aspect of things throughout the visible church generally, is such as loudly to call upon the witnesses for the reformation cause to be helpers of each other's faith, and hope, and joy. We cannot but view the present as emphatically "a day of darkness and of gloominess, a day of clouds and of thick darkness." But Zion's "Redeemer is mighty, and in his own time he will thoroughly plead her cause." We would desire to praise his name for the spirit of harmony, that in a day of much division, has been preserved both among you and us. "Not unto us, O Lord, not unto us, but to thy name give glory."—May he graciously continue to give us one heart and one way, that we may "stand fast in one spirit, with one mind, striving together for the faith of the gospel."

If there are any spare copies of your Testimony on hand, it would be very desirable that they should be transmitted as early as possible, either to Mr. Stark, of New-York, or Mr. Beveridge, of Philadelphia, for the use of our Presbyteries. We hope that this will reach you before your meeting in September. Any communication which you may think proper to make, may be directed as formerly; and we need scarcely say that any thing from you, will be received with much satisfaction. The grace of our Lord Jesus Christ be with you.

We remain, Dear Brethren, yours in the bonds of Christian affection.

JOHN ANDERSON.
ANDREW HERON.

FOR THE RELIGIOUS MONITOR.

EXTRACTS.

Ordinances will be barren and unprofitable to us, however well administered, unless the God of ordinances meet with us in them. I believe I lose more by neglecting due preparation for religious duties, than in any other way. God will be enquired of to do these things for us. To make attendance upon his ordinances, in a spiritual sense, delightful and profitable, the word must be sanctified by faith and prayer, and then it will be a word in season.

It is my settled desire never to sit down as at home, on this side Jordan. To be the servant of God, living and dying—this is happiness. It seems very unimportant to me how oth-

er matters go, if my God will enable me to be his servant, and to glorify him—none of us liveth to himself. The grace of God in taking such a worm, such a rebel as I am, into covenant with himself, is wonderful. My hope is in the unmerited, rich, sovereign and unchangeable love of God. Here I cast my anchor—here let me take up my rest for ever.—*Huntington's Memoirs.*

The efficacy of all ordinances, or institutions of worship, depends on the will of God. Divine institutions cease not without express divine abrogation. Where they are granted and enacted by the authority of God, they can never cease without an express act of the same authority taking them away.—*Owen.*

All his former ways of wandering are very hateful to the Christian, who is indeed returned and brought home; and those most of all hateful, wherein he hath most wandered and most delighted.—*Anonymous.*

Cupido, a Hottentot, previous to his conversion, was perhaps as notorious a sinner as ever lived. He was infamous for swearing, lying, fighting, and especially for drunkenness, which often laid him on a sick bed, as he was naturally of a feeble constitution. On these occasions, he would often resolve to abandon that intemperate vice, and to lead a sober life. But no sooner did health return, than he was again led captive by it. Sometimes he was afraid of the anger of God, and being apprehensive that this wickedness of his would prove the ruin of his soul, he enquired of all he met with, by what means he might be delivered from the snare of drunkenness, imagining that, after he had abandoned *that*, it would be an easy matter to forsake his other sins. Various means were used to no effect. At length he heard one of the missionaries declare in a sermon, that Christ Jesus was able to save the guilty from their sins. On hearing these glad tidings, he said to himself—"This is what I want, this is what I want!" And having found mercy himself, he was exceedingly zealous to promote the salvation of others, recommending Christ Jesus as the only Saviour of sinners; one who could destroy sin, both root and branch, as he could testify from his own experience.

Another convert, Kruisman, often cried—"Free grace, free grace alone, can bring me to heaven."—*Hist. of Missions. Vol. 2.*

On hearing the gospel, some of the Hindoos professed to approve of the doctrine, acknowledging that it was better

than their own : Others affirmed it was all one,—he who adhered strictly to the religion of his own country, would be accepted of God. "Heaven," said a Brahmin, "Heaven is like a palace that has many gates at which people may enter, —variety is pleasing to God : " with a number of other similar arguments.—*Ibid.*

Anundaraga, being anxiously concerned about the salvation of his soul, was advised by an aged Brahmin, to repeat certain prayers 400,000 times. This he did in a pagoda, with many fatiguing ceremonies, and even exceeded the number prescribed, but found no satisfaction in such exercises.—*Ibid.*

The church dedicated to the proto-martyr, St. Stephen, is adorned with frescos, representing martyrdoms at the different periods of the Christian persecution. Some of them are almost too horrible to look upon ; yet still, in contemplating them, the Christian inwardly rejoices in the certainty that those sufferings were comparatively but for a moment ; that, enduring to the end, and undauntingly sealing their testimony with their blood, they passed into that glorious rest, which remaineth for the people of God. Their afflictions were indeed light and transient, affecting only that mortal part which must soon put on immortality. O blessed Redeemer of fallen men, how then can we in these latter times basely deny *Thee* ! We whose privilege it is, in security and peace, to sound thy praise !—*Three years in Italy.*

I really think that the heathen nations are scarcely more in want of missionaries, to lead them to the knowledge of the scriptural plan of salvation, than these misguided people. As we walked to the coliseum on Sunday evening, we remarked a strange medley of religion and of festivity. In one place a great number of persons assembled before a little altar, reciting and singing a service to the Virgin. A few paces distant, another group sat deeply occupied with cards. As we advanced a little farther, we saw issuing from the coliseum, the procession of friars, monks, and other choiristers, in full cadence, singing, "Viva la croce ! La croce viva !" the burden of a beautiful hymn, composed by Metastasio. Just behind followed a party of young men and maidens, gaily tripping at the sound of the tambourine and pipe : Close at their heels a party of children were playing at leap frog, and other childish sports.—*Ibid.*

There is a number of the despised race at Pisa ; for despised the Jews are here, as every where else. They have a su-

perstition that when a dead body is carried out for interment, if a dog pass under the bier, the funeral must be postponed for the day, and the body is carried back from whence it was brought. The mob take pleasure in hunting dogs in such a direction as to make them pass under the bier, as soon as they discover the Jews' funeral procession.—*Ibid.*

Selections.

[From the Reformed Dutch Church Magazine.]

GENEVA, AND THE SWISS CANTON DE VAUD.

It is melancholy to review the state of religion at Geneva, —which was once blessed with the pastoral labours of the apostolic John Calvin; and which, in olden times, was set up to other cities as a model of all that was lovely in doctrine, in science, and in morals. The change has been awful and afflicting to the heart of the Christian. He lifts his eyes from Geneva, and the Protestant Cantons of Switzerland, and looks at the ruins of the seven churches of Asia; and breathes out his lamentation, as his eyes again mournfully rest on Geneva. "And wilt thou also become like those churches, once blessed with the apostolic labours of St. John? It is true thy stately churches rear their proud spires to the skies. But the horrible desolations of error, are spread over thee! Thou hast surrendered the pure doctrine of thy Lord! Thou hast renounced homage to his SUPREME DEITY. Thou deniest the only propitiatory sacrifice. Thou speakest contemptuously of the doctrines of original sin, and of efficacious free grace; and of the divine person, and influences of the Holy Spirit. Repent ere the vengeance of thy Lord shall fall on thee, and remove his candlestick from thee, and make the desolate as the Asiatic Philadelphia; or as Babylon!"

With the doctrines formerly taught at Geneva, every one who knows the sentiments of Calvin, must be acquainted.—They were precisely the same as those held in our Reformed Dutch Church's canons and confession; and in the confession of the Presbyterian Churches.

The proper creed of the Genevan and Swiss Church has been, and still is, the Helvetic Confession; which was composed in A. D. 1566. This Confession, say the Oxford editors of the "*Sylloge Confessionum*," was adopted by all the Protestant Cantons of the Swiss, and by the Genevans. It was also approved of by the Reformed Churches of Holland, of France, of Scotland, England, Poland, Hungary, and Germany.

The following we have translated from it:

'We believe in the UNITY of God, and in the TRINITY,

The ONE GOD we believe to be Father, Son, and Holy Ghost. We believe that the Father begat the Son by an eternal and ineffable filiation: that the Spirit proceeded from the Father and from the Son, from all eternity: and is with the Father, and Son, to be adored. These are not three Gods; but one God, in three co-essential, co-eternal, and distinct persons."

The belief of that Church in the doctrine of original sin, of the Supreme Deity and mediation of Christ, is also asserted in equally strong and clear language.

This creed is publicly recognized as the creed of the Church of Geneva until this day. And from the period in which it was drawn up, to the year 1705, the candidates for the ministry, and each minister at his ordination, was called on with solemnity, to subscribe it, even, as the practice is carefully preserved in our Reformed Churches to this day. Before A. D. 1705, error was making its dangerous, but silent progress. First a very slight shade of difference appeared in the form of expression—and some new modes of describing the atonement. Then there appeared some hints of its universality—some doubt of Christ's bearing sin in his own body: then in the progress of time, some bolder spirits were not afraid to impugn his SONSHIP: they denied his eternal filiation:—then he was by Arians, made the most exalted of all creatures,—then in the restless progress of error, his DEITY was denied: and with this his atonement was set aside. The doctrine of original depravity was also ridiculed by the more daring,—or explained by the more modest to mean, after all, little more than nothing. At length, in A. D. 1705, it was carried,—as indeed it is no wonder that it was carried, by the vote of such pastors, to dispense with the subscribing of the Confession. Thus for one hundred and twenty-four years, no candidate, no minister was required to sign it, or declare his belief in it.* This incident in the history of the ancient Church of Geneva, illustrates the cause which leads some in our times, to lay aside confessions and creeds. Having imbibed error, these pastors of Geneva wished to act *honestly*.—They wished to retain their *livings*. But they wished not to be trammelled with the subscription to a belief, when, in their souls, they did not believe the leading articles of it. *They who have rejected creeds and confessions, either have rejected, —or soon will openly reject, the leading doctrines of the Reformed Churches, even though expressed in the very words of the Bible!* This is taught in the instructive pages of history.

* Mr. Hall in his admirable Review of *Zeal without Innovatoin*, says, "We have never heard of the Church of Geneva altering her confession, &c." Polem. works, p. 44. This was, indeed, not *altering*, but *doing it away* for the time being.

The sequel gives us a painful illustration of the effect of laying aside, practically, the confession and creed of the Church. It threw open a wide door to every class of novel opinions.—Without restraint, without the feelings of shame or compunction, the Arian, the Sabellian, the Socinian, and, latterly, the Unitarian, and Humanitarian, enter into the Church of the Swiss, and the Genevans. And in those once famous Churches where the voice, and the pen of the immortal follower of Christ—JOHN CALVIN, illustrated and exhibited the pure gospel of Jehovah Jesus, and his perfect atonement for his sheep,—which brings salvation to the poor and wretched, blind and naked—there the Arian, the Socinian, and Humanitarian utters his blasphemies against the only begotten Son of God, and his perfect atonement.

The year 1705 was a memorable period in the history of the progress of error in Geneva. The Pastors, it would appear from statements lately given in the publications at London, on this matter, had held their secret meetings. No new heresy comes forward openly and fairly into the light. They had held secret meetings, and had agreed on the necessity of concealing their opinions from the people, until things were ripe for a public change. I refer to the disclosures made on this subject by Mons. De Ferney, in his discourse delivered before the Consistory of Geneva, in A. D. 1819. Meantime for more than 50 years, they practised a deception upon the people under their pastoral care,—and in a private way, laboured in the diffusion of their dangerous tenets. As the people, under the progress of their labours became ripe for the new harvesting, and as these sentiments were extending their influence in France and the neighbouring countries, these designing men assumed a bolder and louder tone against the pure doctrines of the Cross. These Pastors had got rid of subscription to the Confession; but the ancient Catechism still formed a part of the instructions given by the Collegiate pastors of Geneva. About 1766 they ventured to form a new Catechism on the model of Socinianism. But the civil government, which, in that place, takes cognizance of religious matters, was, to the no small surprise of the pastors, not ready for this bold step. The magistrates opposed it. Hence the old Catechism retained its place until 1776; when at last, it was supplanted by Ostervald's Catechism '*corrected*' by Vernet.—This Catechism represents to the children, that Christ was nothing more than a *messenger*, or *teacher* from heaven. This is one of the questions of the Catechism now used in Geneva. "What ought we to think of Christ?" "Que nous devons etre penetres pour lui de respect." That is—"That we ought to be penetrated with respect for him." An every day phrase,

which every man was in the habit of using to the magistrates, and even friends in general!

From 1766 to 1815, the sermons of these pastors harmonized, in all respects, with those sentiments. And the candidates, emboldened by their teachers and pastors, ventured, in their public *Theses*, to impugn the supreme DEITY OF CHRIST. In 1777, one of them dared in an unhallowed manner, to reject the use of the sentence, "*The Son of God*"—because said he—it makes him equal with God! An apt scholar this youth was, of the Jews, who crucified the Lord Jesus!

There are five great churches in Geneva. And in these churches there are twenty-five Collegiate pastors, who preach in rotation in these churches. And such were the opinions promulgated by the Pastors of Geneva! The state of religion was, in every respect, corresponding to these Unitarian, and infidel opinions:—The cause of God seemed to have perished in Geneva. At length, in A. D. 1810, we perceive some early indications of truth reviving. The two pastors Dejoux and Mouline, in their sermons, pronounced and published, in A.D. 1810, gave evidence of differing from their associates. But they were forthwith singled out and denounced as *d'une opinion exalte*,—as fanatical and enthusiastic!

In A. D. 1813, we find something much more encouraging. A society, consisting of a few pious and intelligent Christians, who had drawn their religious views from the holy scriptures; and who adhered to the doctrines of the Reformed Church, began to establish private meetings for prayer, and for the cherishing of those holy truths which were no longer to be found in the public assemblies in Geneva. It is remarkable that a few of the students of theology were the leaders in this society, and Mons. Empaytaz was the most distinguished of this youthful company of leaders.

This infant society was distinguished by two things. They spent no small portion of their time in prayer. And they clung with an enlightened zeal, to the doctrines of the Reformed Church. "We have only one word to say in reply to our accusers," said they. "We do believe in the SUPREME DEITY of our Lord Jesus Christ; even as our fathers, and your fathers believed. We bring no novel doctrines. We believe as all the Churches at the epoch of the glorious Reformation, did believe. We do believe in the Holy Trinity, Father, Son and Holy Spirit: we believe that man is born in a state of sin and misery; that he can of himself do nothing to extricate himself; that man cannot enter the kingdom of heaven unless he be born again by the operation of the good Spirit of God; that the salvation of the soul is a gratuitous gift of God, in His Son, to perishing sinners, whom it pleases him to save; that

our good deeds and services to God, are only the evidence of our new birth; and cannot be supposed to possess worth to redeem the soul." [See *Histoire Veritable*, published at Paris, 1824, pp. 47, 48.]

The venerable company of Geneva, (the name assumed by the Consistory of the Church) soon discovered this society of praying and inquiring Christians; and pounced on them as an eagle does on his prey. Mons. Empaytaz was refused ordination, simply on the ground that he held the doctrines of the Reformed Church. And he was driven, by persecution, from Geneva. He soon published an able address to his fellow students in the theological school of Geneva, entitled, "Considerations on the DIVINITY of our Lord Jesus Christ," &c.

From this period the light of the gospel began to send its powerful influence over the minds of many. The *venerable company* deemed that something must be done—and done decisively. However they did not venture on their anathemas and persecution, all at once. Though they had laid aside the creed and confession of the Helvetic Church and the Catechism, as it became *Liberals* to be free from such yokes of bondage—though they denounced the trammels of men, by *creeds and confessions*, (as the zeal of our *Liberals* also has led them,) they drew up the following regulations to which they demanded the signature, and the obedience of every licentiate and minister, (as all *Liberals* will do when they gain the ascendancy;) "We promise, as long as we reside, and preach in the Canton of Geneva, to abstain from discussing, either in whole discourses or in parts of our discourses, the subjoined topics: 1st, The manner in which the divine nature is united to the person of Jesus Christ. 2d, Original sin. 3d, The operation of grace, or effectual calling. 4th, Predestination. We engage also not to oppose, in our public discourses, the sentiments of any minister on these subjects." None could be licensed or ordained unless he submitted to this, as his solemn declaration. And it is easy to perceive that the whole of this was a jesuitical attempt to banish the leading doctrines of the gospel from Geneva. This display of Unitarianism has no parallel in all the annals of the wildest fanaticism and persecution!

Mons. Cheneviere and Mons. Chaysiere were at the head of these men. They soon proceeded to more venturous extremities. They caused the aged Picot, Professor of Theology, even though suspected of leaning to Socinianism, to resign his chair, because he was not disposed to persecute.—They deprived Mons. Malan, a pious and orthodox divine, of

his office of Regent in the College, and they drove him, and also Mons. Mejanel from Geneva.*

Previous to their expulsion from Geneva, the meetings of the orthodox were assailed by the mob, who gave too strong evidence, in their words and manner, that they were stirred up, and sustained in this, by the abettors of Socinianism.—The mob on a certain occasion assailed those servants and worshippers of our Lord with the furious cry of “Enthusiasts, Nazarenes! *A bas* Jesus Christ—*a bas* les Moraves—A mort, —Down with Jesus Christ, down with all Moravians—to death with them.” And to their curses, and blasphemy against our Lord, they added violence. They stoned them, and pursued them to their homes; and offered outrage to them in their own houses!

The persecution thus begun by these ferocious enemies of our Lord’s SUPREME DEITY—has been perpetuated, in various forms, to this day. We noticed this in our Magazine; vol. I. p. 64. The pious and devoted minister Mons. Juvet, was seized by the mob, cast into a cold and damp dungeon. His friends were not allowed to bring him either food, or fire, or clothes! He was banished; and fell a victim to the cruelty of his persecutors. Mons. (now) Dr. Malan, another sufferer whom we mentioned above, closed the eyes of the martyr; and rendered to him the last services, and honours of a funeral. The last words of this latest martyr for the DIVINITY of Christ—were sent forth in a fervent prayer that God would forgive his enemies! The names of the pastors who have sustained this cruel persecution, are, besides Mons. Malan—Messrs. Gonties, Gyt, Empaytaz, Guiers, Gausson, and the zealous and eloquent Bost. May the Lord give them his special grace, to keep them “*faithful unto death—and they shall receive crowns of life!*”

Three promising young Swiss theologians were licensed some time ago in London; and they have long ago repaired to their native land to fight in the holy cause, the battles of the Lord. We shall resume this subject when we hear from Geneva. B.

Further Extracts from Dr. Miller's Memoirs of Dr. Rodgers.

HISTORICAL SKETCH OF THE PRESBYTERIAN CHURCH IN THE CITY OF NEW-YORK.

“The first account which we have of any Presbyterians, in the city of New-York, from England, Scotland, or Ireland, is

* Mons. (now Dr.) Malen has been, long ago, restored to Geneva; is a recognized minister of the United Associate Church of Scotland; and labours under its patronage, at Geneva.

dated in the year 1706. For a number of years before that time, the Dutch Presbyterians from Holland, the French Presbyterians,* who had fled from the bloody persecutions which followed the revocation of the Edict of Nantz, the Episcopalians of the church of England, and a few German Lutherans, constituted almost the whole of the ecclesiastical population of the city. In the year just mentioned, it appears that a small number of Presbyterian families, which had chiefly migrated from Great-Britain and Ireland, together with a very few individuals, as there is reason to believe, from New-England, were in the habit of meeting together for social worship. They had, however, no organized church, no pastor, nor any public building in which they convened. They assembled in a private house; and employed themselves when together, in reading the scriptures and other pious writings, and in prayer and praise, conducted alternately by the most pious and prudent of their number.

* Although the title of *Presbyterian*, is, in popular language, chiefly confined to the churches in Great-Britain, and Ireland, and those who descended from them, who hold the doctrine of ministerial parity, and maintain a government by *Presbyteries*; yet the term, as every well informed reader knows, is much more extensive in its application. The Reformed churches of Holland, France, Germany, and Geneva, were all as really Presbyterian as that of Scotland. That is, they all, unanimously and decisively, maintained the *parity* of ministers; the scriptural warrant of *Ruling Elders*; and the government of larger districts of the church, by *Presbyteries* and *Synods*; in other words, by a number of ministers and ruling elders, sitting judicially, and deciding authoritatively on the general concerns of the church in a kingdom or province. Nay, even the Lutheran churches in Germany, Sweden, Denmark, &c. at the era of the Reformation, adopted the essential principles of Presbyterian government. They all maintained, and do to the present day maintain, the *ordaining* power of *Presbyters*: and many of them have ruling elders in their churches. Luther himself, as was before stated, though only a *Presbyter*, ordained a number of ministers, and declared ordination by *Presbyters* to be the *apostolic* mode. In short, the whole Protestant world, excepting the church of England, and those who have descended from her, at the period of the Reformation, either adopted Presbyterian principles, in all their extent, or recognized and incorporated the essential parts of that system in their respective ecclesiastical constitutions. The Reformation in England, being chiefly carried on by the Bishops; and they, as might naturally have been expected, being unwilling to relinquish their pre-eminence, concurred with the civil power in retaining Prelacy, among a number of other relics of Popery. That the Waldenses, the Albigenses, and the Bohemian brethren; and after them, Wickliffe, Zuinglius, Luther, Calvin, and the whole body of Reformers on the continent of Europe, should have rejected prelacy, as an ordinance of Divine right, and expressly maintained the essential principles of Presbyterianism, really furnishes a most important body of evidence in favour of that truly apostolic and primitive form of church order. This evidence, however, is not wanted. The New Testament, and especially the Acts of the Apostles, taken in connexion with the Epistles to Timothy and Titus, so conclusively refute all prelatical claims, and so firmly establish the Presbyterian doctrine, that we need no confirmation derived from human authority. See "Letters on the constitution and order of the Christian Ministry." Vol. I. Letter vi. and Vol. ii. Letters vi. viii. viii.

In the month of January 1707, the Rev. Francis McKemie, and the Rev. John Hampton, two Presbyterian ministers, who had been for some time engaged in preaching the gospel in different parts of Virginia and Maryland,* paid a visit to New-York, on their way to Boston. On their arrival in the city, having made known their character, and produced the most unquestionable testimonials of their good standing, leave was obtained for Mr. McKemie to preach in the Dutch church, in Garden-street, while Mr. Hampton rode over to New-Town, on Long-Island; for the purpose of preaching to the Presbyterian church, which had been for some time planted in that place. Lord Cornbury, a cousin of Queen Anne, and a most bigotted Episcopalian, was then Governor of the province of New-York.† His Lordship, hearing of the permission which had been given to Mr. McKemie by the minister and consistory of the Dutch church, utterly prohibited his preaching in that church. Under these circumstances Mr. McKemie preached a single sermon, at the house of Mr. William Jackson, at the lower end of Pearl-street, to a small audience, and baptized a child, with open doors. On the succeeding Tuesday, he went over to New-Town to join his companion, and to fulfil an appointment which had been made for him to preach there the next day. Here he and Mr. Hampton were arrested, by the sheriff of Queen's county, by virtue of a warrant from Lord Cornbury, and were led in triumph a circuitous route, through Jamaica, to the city of New-York, where they were carried before the Governor, and, by his order, were thrown into prison. In consequence of the absence of the Chief Jus-

* These gentlemen had been sent out, by a respectable body of Dissenters, in the city of London, for the purpose of serving as Evangelists, in the middle and southern colonies of America.

† The *meanness*, as well as the contemptible *bigotry* of this man, will appear from the following anecdote, of unquestionable authenticity. The Presbyterians of Jamaica, on Long-Island, had erected a commodious edifice for the worship of God, and also possessed a handsome parsonage-house and glebe, which they had enjoyed undisturbed for many years. A short time previous to the year 1702, when Lord Cornbury arrived, a few Episcopalians having settled in the town, began to view the Presbyterian church with a jealous eye; and at length carried their insolent violence so far as to seize on the church, between the morning and afternoon service, and endeavoured to hold it for the use of their own sect. After much controversy, it was recovered out of their hands, and restored to its proper owners. In the midst of this contest, in the summer of 1702, a malignant fever breaking out in the city of New-York, Lord Cornbury retired to Jamaica. The parsonage-house, in which the Rev. Mr. Hubbard, the minister of the church, lived, was the best in the town. His Lordship begged the loan of it for the use of his family; and Mr. Hubbard put himself to no small inconvenience to comply with his request. In return for this generous conduct, his Lordship, on retiring from the house, perfidiously delivered it into the hands of the Episcopal party, whose feelings and principles permitted them to receive it. *Smith's Hist. of New-York*, p. 119.

tice, they continued in confinement near two months. At the end of which time, they were brought before that officer by a writ of Habeas Corpus, and admitted to bail. In the month of June following, Mr. McKemie returned from Virginia to New-York, to attend the sessions of the supreme court, when his trial come on; in the course of which it is difficult to say, whether he was most conspicuous for his talents as a man, or for his dignity and piety, as a minister of the gospel. The jury acquitted him. But through the glaring and shameful partiality of the court, he was not discharged from his recognizance until they had illegally extorted from him all the fees of his prosecution, which, together with his expenses, amounted to between two and three hundred dollars.

These proceedings were not only in the highest degree unjust and oppressive; but they had not even a shadow of law to support them. The act of the provincial assembly, passed in 1693, "For settling a ministry in the city of New-York, and counties of Richmond, West Chester and Queens," and which was the only law on the subject then in force, merely provided for the induction and support of "a good and sufficient Protestant minister," in each of those counties; leaving all denominations on a perfect parity. It was even by a mere arbitrary construction, that the terms, "good and sufficient Protestant ministers," were considered as meaning a minister of the Episcopal denomination; for there was nothing in the law that rendered such a construction necessary. This construction, however, was adopted and acted upon; and the Presbyterians, feeble and oppressed, were compelled, for the greater part of a century, besides supporting their own church, to contribute their quota toward the support of the Episcopal church, already enriched by governmental favour.

The small body of Presbyterians, above mentioned, however, notwithstanding the signal oppression which they experienced in this instance, were not discouraged. The removal of their bitter enemy, lord Cornbury, from the government of New-York, which took place in 1708, was favourable to their prosperity. They kept together, and continued, with few interruptions, and with a gradual increase of their number, to meet for worship, without a minister, until the year 1716, when John Nicoll, Patrick McKnight, Gilbert Livingston, Thomas Smith, and a few others, conceived the plan of forming themselves into a regular Presbyterian church, and calling a stated pastor. They immediately took measures for that purpose; and, in the summer of the same year, gave a call to the Rev. James Anderson, a native of Scotland, then residing in the town of New-Castle, in Delaware, to be their minister. The call was referred, by the Presbytery, to a commis-

sion of the Synod of Philadelphia, who decided, in the month of September, that Mr. Anderson ought to accept the call.—He accordingly accepted it; and removed, with his family, to New-York, toward the latter end of October following.

A large and respectable portion of the congregation consisted of emigrants from Scotland and the north of Ireland. These were universally attached to the order and discipline of the church of Scotland, and lamented every departure from that model. Another and highly influential portion, having emigrated either from South-Britain, or from New-England, rather leaned to the more lax plan of church order which prevailed in their respective countries. As Mr. Pemberton, their old pastor, had received his education in New-England, and probably felt an attachment to the religious habits of his early life, there is reason to suppose that his inclinations and his influence coincided with the wishes of the latter. And as Mr. Cumming, though educated a Presbyterian, settled, not long after, in a congregational church, it is more than likely that he had no insuperable objections to the congregational form of government. However this may be, it is certain that, for some time prior to the year 1750, the Presbyterian plan had not been strictly adhered to, in the church of New-York.—There were deacons, but no ruling elders. Such of the trustees as were communicants, together with the deacons, acted as a sort of committee for assisting the minister in the exercise of discipline. In short, in conducting the internal affairs of the church, under the name of Presbyterianism, the Congregational system was really adopted and maintained.

This circumstance gave great dissatisfaction to the friends of genuine, consistent Presbyterianism. It grieved them, not merely as a departure from their ancient habits; but also as less adapted to edification, than a different course. They also complained of the conduct of the trustees. They alleged that that body, chosen by the people to manage the temporalities of the church, had officiously and improperly interfered in its spiritual concerns. And, as the most effectual method of obviating all these difficulties, they urged, the election and ordination of a bench of ruling elders, who should judicially conduct the discipline of the church, and leave the other classes of officers to act, each in their appropriate sphere.—The opposing party, however, were by no means disposed to acquiesce in this plan. Things proceeded in their former course; and the uneasiness continued without abatement.

After a short time, this uneasiness received important addition from a new source. In 1752, there was an attempt made to introduce into the church a new version of the book of Psalms. Until this time, Rouse's, or, as it is commonly called,

the "old Scotch version," had been in constant use in public worship. The greater part of those who had been accustomed to this version, wished still to retain it. Those who wished for a change, were not agreed among themselves. A few leading individuals of this party, were desirous of adopting the version of Tate and Brady; but a great majority were very decisive and zealous in their preference of Dr. Watts' Imitation. In this controversy the trustees took the lead, and were far from being so judicious and tender in their mode of conducting it, as many supposed they ought to have been.—Indeed there appears to have been a degree of animosity and violence on all sides, which could by no means be justified.—The party in favour of Dr. Watts' Psalms at length prevailed, and they were introduced.

This event, however, was very far from allaying the ferment. The portion of the people who favoured strict Presbyterianism, and the old version of Psalms, determined to apply to the Presbytery for direction and advice; and in this application the other party, at length, appear to have concurred.—The Presbytery was accordingly consulted on these subjects, in the month of September, 1752. That body, knowing the importance and difficulty of deciding in the case, referred the whole controversy to the Synod, which met a few days afterwards, at Newark, in New-Jersey. The Synod took up the reference, and with great deliberation and judgment decided on the several articles of complaint. They directed that ruling elders be immediately chosen and set apart in the congregation. They gave leave to continue the use of Dr. Watts' Imitation of the Psalms of David, as orthodox and evangelical, especially as it appeared to be the choice of a majority; but they expressed their disapprobation of the manner in which it had been introduced, by a vote of the trustees, and a few other persons, without formally consulting the body of the church.

A committee, appointed by the Synod, came over to the city, the next week, to counsel and aid the congregation in carrying these decisions into effect. They saw the order, respecting the choice and setting apart of elders, executed without delay: and their prudent advice and exertions were of much use in allaying the heat of the animosity which prevailed, and in inducing both parties to recede, in a degree, from their demands and criminations.

But the spirit of contention had become too inveterate to be speedily and effectually removed. Animosities, though allayed, were not extinguished. The want of prudence, and of a spirit of forbearance and conciliation, was manifested, in a lamentable degree, by both parties. And it became, in a

little while, apparent, that much more remained to be done, before peace and harmony could be restored.

Hitherto these contentions had been confined to the members of the congregation. The pastors, though known to have opinions on the several subjects which became grounds of uneasiness, had as yet been able to stand, in a great measure, aloof from the contention, and to maintain a good understanding with both parties. This, however, in some measure, ceased to be the case in 1753. In that year the party favourable to strict Presbyterian discipline, and to the old version of Psalms, began to prefer complaints against the ministers, as well as against their opponents in the congregation. They complained of the ministers—For giving exhortations at funerals, when requested by the friends of deceased persons to do so:—For not paying formal ministerial visits, according to the usage of the church of Scotland:—For making the introductory prayer, in public worship, reading the scriptures, and giving out the first psalm, from the clerk's desk, instead of the pulpit: and finally, for secretly favouring the introduction of the new system of Psalmody. These complaints were laid before the Presbytery, together with some new grounds of uneasiness which had arisen among the people themselves; and were, by that body, as in the former instance, referred to the Synod of New-York, which met in Philadelphia, in the beginning of October, 1753. The Synod after hearing the reference, appointed a large and respectable committee of their body to meet in New-York, on the 24th day of the same month, to examine and decide upon all the grounds of uneasiness which had been exhibited to them. The committee met on the day appointed; and after a full and patient hearing of all parties, completely exculpated the ministers from the charges preferred against them; and decided with much wisdom on all the other grounds of mutual complaint between the different parties in the congregation. And having exhorted the parties, with great solemnity and tenderness, to lay aside all animosity, and to study the things which make for peace, they adjourned till the next morning.

Still, however, a small part of the congregation remained incurably dissatisfied with the system of Psalmody which the majority chose to adopt, and with some other grounds of smaller, but serious uneasiness. On these subjects the minority made their final application to the Synod, which met in the month of September, 1756. This application, in the judgment of the Synod, was made in terms by no means delicate: accordingly that body, after a gentle animadversion on the offensiveness of the manner adopted by the applicants, referred them to their previous decisions on the subjects in question,

which they saw no reason to rescind or alter. This answer being considered as final, a number of the dissatisfied brethren withdrew; formed themselves into a separate congregation; and made application for supplies to two ministers who had recently arrived from Scotland, and who belonged to one of the branches of the secession from the establishment in that country. After some time, this newly formed society gave a call to the Rev. John Mason, of Scotland, to be their minister.* Mr. Mason accepted the call, and arrived in New-York in the month of June, 1761. He immediately entered on the duties of his new station. And although his congregation was, at first, small and feeble, to a discouraging degree; yet, under the smiles of the great Head of the church on his pre-eminently judicious and faithful ministrations, it soon rose to respectability and importance.

REMARKS.

Our principal design in transcribing the above extracts, was to show the manner in which human compositions were introduced into the Psalmody of

* The Rev. John Mason, D. D. was born at Mid Calter, near Edinburgh, in the year 1734. He was connected with that branch of the secession in Scotland known by the name of Antiburghers, [known by the name of the Associate Synod of Scotland.] By a Presbytery in that connexion, he was licensed, and not long afterwards ordained, with a view to his taking the pastoral charge of a congregation in New-York; where he arrived, as above stated, in June, 1761, and where he was, in a short time thereafter, installed. Dr. Mason was a man of a sound, strong mind, of extensive learning, and of unusually fervent piety. His scholarship was rare. He had so habituated himself to classical studies, that, at the age of twenty, he spoke the Latin language, on all the higher subjects of discourse, such as history, philosophy, and theology, with equal ease, and greater elegance, than his mother tongue. In Greek his proficiency was but little inferior; and he was familiar with the Hebrew. At the age of 24, he taught Logic and Moral Philosophy, with reputation, in the Theological Seminary of the Antiburghers, at Abernethy. His lectures were in Latin. As a preacher, he was uncommonly judicious and instructive; as a pastor, singularly faithful and diligent; and as a friend and companion, he displayed an assemblage of excellencies rarely found in so great a degree in one person. Few ministers have ever lived in New-York, in so high esteem, or died so generally and deeply lamented. He left the world "in the calm sunshine of gospel hope," on the 19th day of April, 1792. Dr. Rodgers was much attached to this excellent man; and considered his intimacy with him as one of the greatest social privileges of his life. He seldom mentioned his name without expressions of respect and affection, of the most pointed and tender kind. The following testimony of regard from the pen of the late Rev. Dr. Linn, who knew Dr. Mason well, and who was capable of appreciating his character, is worthy of being transcribed. "I shall be excused here in paying a small tribute of respect to the memory of a man who was my neighbour and my friend; whom I knew too late; and of whose value I was hardly sensible until I experienced his loss.——He had prudence without cunning, cheerfulness without levity, dignity without pride, friendship without ceremony, charity without undue latitude, and religion without ostentation. The congregation which he served, have erected a handsome monument to his memory; but the most honourable monument, is the place he holds in their hearts, and the lasting esteem of all who knew him." *Signs of the Times*, p. 143, note.

the church, to the exclusion of the songs of Inspiration. "They," (the Synod,) says Dr. Miller, "gave leave to continue the use of Dr. Watts' *Imitation* of the Psalms of David, as orthodox and evangelical, especially as it appeared to be the choice of a majority!" And this majority was obtained by an union with Independents. Such, then, is the foundation on which the Presbyterian church have had the presumption to *reject* Divine Revelation, and adopt in its stead the writings of an Arian, if not a Socinian! And no better reason has to this day been given, by the advocates of a human Psalmody, in justification of their conduct. Here, too, we have presented, the modern criterion of orthodoxy, viz: the choice of a majority, even when it is known that that "choice" is unscriptural! Whenever the church is governed by a like spirit, then farewell to truth and righteousness,—to the interest of souls—and the honour of the Redeemer; she becomes a mere time-serving political party. Whatever tends to promote her "respectability and importance," is considered "orthodox and evangelical!" How nearly is this conduct like that of Israel of old, (described in Isaiah xxx. 1—17.) and the ultimate end of it cannot fail to be the same, viz: Confusion and dismay.

By referring back to page 320, the reader will perceive that the *Trustees*, (officers not recognized by the scriptures,) who were unwarrantably elected by the people to take charge of their temporal concerns, took the lead, in exercising ecclesiastical authority, competent only to the ministry of the word, when assembled in the highest judicatory of the church! And yet, the then highest ecclesiastical court in the Presbyterian church, sanctioned their deed. Thus, there was no alternative left, for such as had the least particle of regard for the doctrine and order of God's house, but to "come out from among them, and be separate." Seceders are generally stigmatized as *Schismatics*, and *Bigots*, destitute of charity. But we may be permitted to ask, who were the Schismatics in this instance? Were they the Schismatics and Bigots, who contended for the established order of the church, which they had solemnly vowed to maintain, and which they knew to be in accordance with God's word? Or, rather, were not they the *Schismatics* and *Bigots*, who without the shadow of authority, (themselves being judges,) persisted against entreaties and warnings, to thrust a Scriptural Psalmody out of the sanctuary of the living God, merely for the purpose of gratifying a carnal appetite, and a worldly policy? Let common sense answer: And let those who are so unsparing in their abuse of Seceders, point to a parallel case of usurpation and tyranny in the whole annals of Secederism, if they can.

POPERY.

In our number for November we noticed the increase of Popery in the United States. And we think it not improper to lay before our readers something further in relation to this subject:

ROMAN CATHOLIC COUNCIL.

[From the Baltimore Gazette of Oct. 23.]

"A provincial council of the Roman Catholic clergy of the United States, has recently been held in this city; an event of

such rare occurrence, that we have made enquiry, and have been obligingly furnished with some information relating to it, which will be interesting to our readers.

The prelates who composed the council, were

The most reverend James Whitefield, archbishop of Baltimore.

The right reverend Benedict Joseph Flaget, bishop of Bardstown.

The right reverend John England, bishop of Charlestown, and V. G. of East Floriday.

The right reverend Edward Fenwick, bishop of Cincinnati.

The right reverend Joseph Rosati, bishop of St. Louis, and administrator of New Orleans.

The right reverend Benedict Joseph Fenwick, bishop of Boston. And

* The very reverend William Matthews, V. A. and administrator of Philadelphia.

The absent prelates were

† The right reverend John Dubois, bishop of New-York.

† The right reverend Michael Portier, bishop of Mobile.

‡ The right reverend John B. M. David, bishop of Mauricastro, coadjutor to the bishop of Bardstown, and proctor of the bishop of New-York.

The council was opened at the cathedral of Baltimore, on Sunday, the 4th of October, and closed in the same basilic on Sunday, the 18th of the same month.

Theologians invited by the prelates to aid, by their advice, in the congregations where the several points were discussed, previous to the decisions of the council.

The very reverend Dr. John Tessier, V. G. of the diocese of Baltimore.

The very reverend Dr. John Power, V. G. of the diocese of New-York.

The very reverend father Dzierozinsky, superior of the Jesuits.

The very reverend Mr. F. Carriere, visitor of St. Sulpice.

The reverend Louis Deloul, D. D. superior of St. Mary's seminary.

The reverend Edward Damphoux, D. D.

The reverend L. De Barth, rector of St. Johns'.

The reverend Simon Brute.

* The right reverend Henry Conwell, bishop of Philadelphia, having left the administration of the diocese to a vicar apostolic, appointed by the holy See, for an undefined period, upon his going to Europe, has lately returned, but the jurisdiction still continues in the administrator.

† Absent in Europe, with permission.

‡ Detained by infirmity.

The reverend Francis Patrick Kenrick.

The reverend Anthony Blanc.

The reverend Augustus Jeanjean.

The reverend Micheal Wheeler.

Officers appointed by the prelates.

Secretary to the council and congregation, the Rev. Edward Damphoux, D. D.

Assistant secretary, the Rev. Francis P. Kenrick.

Master of ceremonies, John J. Chanche.

The earliest general meeting of the Roman Catholic clergy of the United States, of which we find any account, was held in Baltimore in the year 1789—at that meeting it was decided to request that an Episcopal see of that church should be created and established at Baltimore, and the Rev. Dr. John Carroll was recommended to be appointed the bishop—the request was acceded to at Rome, and the appointment made as requested.

In 1791 a diocesan synod was held by bishop Carroll in Baltimore, at which several statutes of discipline were enacted. The whole thirteen original states were then included in the diocese—the priests who attended were the advisers—the bishop, being the only prelate was the legislator. These statutes were, with two exceptions, confirmed at Rome.

In 1801 Baltimore was created the metropolitan see of the Roman Catholic church in the United States; and the bishop (Carroll) was elevated to the dignity of arch bishop.

Boston, New-York, Philadelphia and Bardstown, were erected into bishopricks, and others have since been added; all the dioceses in the United States constitute a province, (of which there may be several in a nation,) and as there is but one province in the United States, the council recently assembled here was both provincial and national. The present hierarchy of the Roman Catholic church in the United States, consists of the arch bishop of Baltimore and the bishops of Bardstown, Charlestown, St. C. Philadelphia, Cincinnati, St. Louis, Boston, New-York and Mobile. The see of New-Orleans, at this time, is vacant, but is administered by the bishop of St. Louis—Philadelphia is administered by a vicar apostolic with the consent of the bishop—the bishops of New-York and Mobile are in Europe. The bishop of Bardstown has a coadjutor who has been consecrated for the see of Mauricastro, where his presence is not required, and he assists in the administration of the diocese of Bardstown.

We learn that much business of importance to the church has been transacted in the council, and that it is contemplated hereafter to hold regular triennial sessions. It is also stated to us, that the whole number of Roman Catholics in the Unit-

ed States, as ascertained by the council, is nearly, if not fully, half a million.

Pursuant to a resolution of the prelates who composed the council, they went in a body on Tuesday, the 29th inst. to pay their respects to the venerable Charles Carroll, of Carrollton, as the surviving signer of the glorious charter of the country's freedom, and one of the most aged and exemplary members of their church. They were most hospitably entertained and delighted with the good old patriot and his amiable family."

Mark the stroke of policy—the jesuitical appeal to the feelings of our politicians, (who are generally indifferent to any kind of religion,) contained in the account of their visit to "the venerable Charles Carroll, of Carrollton."

In our last number, page 286, it was remarked, that—"Nothing can be more favourable to the spread of Popery, than the prevailing indifference, among us, as a people, to the doctrines of grace, *or any thing like a discriminating public profession of religion.*" To illustrate the truth of this, take the following, from the Albany Christian Register :

"MR. HOFFMAN,—As the influence of Popery in our country has of late been brought before the christian public, I would beg the privilege of enquiring through your paper, whether there is two kinds existing among us : if so, what are the features which distinguish one from the other. I have myself thought that it was one and the same thing, wherever it existed, but seeing that some of our benevolent citizens are assisting the wise and good to prevent the spread of its baneful influence in one part of our country, and at the same time assisting in spreading its influence and doctrines in another, I am somewhat at a loss what to make of it ; perhaps some of your correspondents, or yourself, can throw a little light upon the subject ; if you can, you will oblige the

ENQUIRER."

"[There is certainly a lack of *consistency* among some of our good men. We are informed, that several gentlemen, members of the American Board of Commissioners for foreign missions, (one of the objects of which board, we believe, is to expose the errors of Popery,) have subscribed liberally towards erecting a Romish church in this city. The case stands thus : If it is right to build up Popery among us, it must be *wrong* to pull it down elsewhere.]"—ED. CHR. REG.

Thus we see, what we have often asserted, that the leaders in the "mighty efforts" now making to evangelize the world, have charity enough to embrace and patronize all religions except the pure principles of the Reformation. And

not only so, but many protestant families give their children an education in Roman Catholic institutions.

But we are not without hope that some good may result to Protestants, in the United States, from these unexpected efforts of Popery, by leading them to a more thorough investigation of their own principles. The above quotation from the Christian Register, appears to have called forth the following from a correspondent of that paper :

Papal persecution drove our ancestors to this country.— This 'asylum for freedom' was first an asylum for religion. Hither they came in that spirit of liberality which recognizes the right of every man to 'worship God according to the dictates of his own conscience.' This right was remembered, when we became an independent nation. Here has Protestant religion flourished as it has in no other country, and has already well nigh decided, to the dismay of 'his holiness' and his adherents, that a nation may exist and prosper without a religious establishment. But we have not escaped the notice of the Pope and of Potentates under his control. With a pertinacity known to bigotry alone, they have followed hard upon us, to these 'ends of the earth.' A colony of Catholics was sent out to the then very heart of our extended territory, hard by the seat of national government. Here, as the centre of operations, under the direction of a bishop receiving his instructions from Rome, they have not ceased to seek their end, with a zeal and a policy which Protestants could never command, and would never employ. The state of Maryland already presents a striking miniature of European Catholic countries; nunneries, convents, chapels, and priests, by their moral coercion, hold in bondage the consciences of thousands of citizens. Colleges endowed with Papal patrimony, plead their claims for patronage, when they exact what no other college in the country does: that the students profess, or what is worse, make the show of professing, the Catholic religion. They are 'required reverently to assist in the performance of Catholic worship.'

But a colony of Catholics in a country like the United States, would become extinct before they could procure an establishment. This is known in Europe, and we have become the *subject* of artful manœuvres, that are practiced upon us yearly. The prospects that open before us are frequently seen abroad, especially in Europe, before they are at home. Our Mississippi valey, and our whole western territory, are in prospect of a century, spread out before the potentates of Europe, in all the luxuriance of Spain, and France, the wealth of England, and the industry of Germany, with an invitation, which they would be weak to disregard. Accordingly there

has been instituted at Paris, a society, moved by machinery at Rome—the society *de propaganda fide*, which lavishes for that object upon the United States \$24,000 per annum. This is expended in maintenance of Popery, by the endowment of colleges, support of schools and teachers, building chapels and supporting priests. In some states, Catholic colleges are endowed by legislative aid, and generally Catholics monopolize the education of the children. Look at another feature in the condition of our western states. They are the field for the emigration of the youth of New England—the sons of the Puritan pilgrims. They go to seek their fortunes alone—they settle—they marry—their wives are Catholics, and with a devotion to their religion which might afford a profitable lesson to Protestants, they stipulate for the education of their children in the Catholic religion. The amount of moral influence thus gained by the Catholic church, and daily increasing, is incalculable. All this zeal and influence looks to one point—the universal establishment of the Catholic religion. If such is the spirit of Popery, what spirit, we ask Papists, can they expect Protestants to reciprocate?

We only at present advert to one more illustration of the spirit of Popery. This is the spirit of their periodicals. It is manifest in an assumed dignity—a pharisaical humility—when attacked by Protestants, or when attacking them. They affect to treat us quite too cavalierly to support the character of christian controvertists. If we announce the arrival of '24 Jesuit teachers and priests direct from Rome'—or express our surprise at the illiberal conduct of Capt. Atchinson—both are selected for a conspicuous place, with only the title of 'elegant extract'—'choice specimen of Protestant liberality,' and left without a comment, except to vaunt their own charity, or proclaim their own liberality. Let us be understood. We seek no wordy warfare with Catholics, but the *spirit* which prompts to such conduct, is seen and appreciated by all good and well-informed men. It can at best only secure the temporal favor of irreligionists of all classes, and we know not but this may be its intent. We believe that Popery will refuse no alliance, not even with infidelity itself, so as to crush the grievous heresy of Protestantism. In the view of Papists we are as sheep gone astray—we have apostatized from the faith and are worse than—

Christians! by whatsoever name ye are called, here is a theme fruitful of meditation, a subject for your prayers.—Catholics gratuitously make the question between them and Protestants a vital one, that of 'church or no church.' The writer believes that the church is one, but as such is 'invisible.' He believes that the kingdom of Heaven is to be gath-

ered 'from every kindred and tongue and nation.' All controversy among religionists should be, Which system is *evangelical*! Pray then that from the millions on the earth the Lord would 'purify unto himself a peculiar people zealous of good works.' Such, by whatever name they are known, shall constitute a 'Catholic' church. Pray that delusion, and error, and ignorance may cease, that the light of the gospel may penetrate the dark corners of the earth, and that its truths as inculcated by the Holy Spirit, and not by man, may have their effect upon the heart."

So much for Popery in the United States. In Europe the scene changes; especially in those countries where it possesses power. There it exacts an oath of allegiance, the penalty of which, is temporal death, and the pains of hell forever.—There, it acknowledges no rights, civil or religious, and is governed by no laws, human or divine, but those of the infallible, universal Catholic church. Here, it claims an exclusive charity—claims to be a friend to the rights of man. There it withholds the scriptures from the people; here, it allows all to read them. There it *commands* civil rulers; here it flatters them. And yet it is the same identical *beast* throughout the world.

Miscellaneous.

IRELAND.

The following extracts are from "a zealous and devoted minister" of the Episcopal church in Ireland, to his correspondent in this country, communicated for the Philadelphia Recorder.

"CAVAN, July 10, 1829.

Respecting the feelings and conduct of the clergy of our establishment, I can corroborate the statement made in my last communication, from further experience. Clerical meetings, as they are called, are now become general in every diocese. I was present at one here a few days ago, and was delighted to find such a spirit existing. These are private meetings exclusively of the clergy, for the purpose of reading the scriptures and prayer. In these, conversation of the most interesting kind is engaged in, and the different members go down to their respective parishes, edified in piety and heightened in zeal. They are held about once a month. When on this subject, I cannot avoid expressing my regret as to the state of the Presbyterian church here—Arianism is awfully spreading, and I fear that true evangelical love waxes cold. There

has been a split in this town within the last twelve months, and two distinct congregations are formed. The Synod of Ulster, which met at Lurgan last week, presented a most grievous picture to the serious mind. Nothing but violence and mutual recrimination seemed to pervade the assembly, affording matter of joyful exultation to the enemies of Protestantism, and sincere grief to its friends. The subject of Arianism was not the immediate matter of discussion. This is to be tried in August, and I think a schism will be the consequence.

"I suppose you have learned from the public journals that the great question of Catholic Emancipation has at length been settled. The Roman Catholics are free, but I am sorry to say that the tranquilizing effects of the measure so confidently calculated on by its advocates, have not at all followed. The Roman Catholics are more violent than ever, and the Protestants are also justly incensed, and the consequence is, that at almost every fair, there are party quarrels in which lives are lost. Great numbers of Protestants are emigrating to America, perfectly disgusted with the measures pursued by government."

The statement given in the above letter, in relation to the *Synod of Ulster*, is highly coloured. We have had the pleasure of an interview with a minister who left Ireland the 24th of September last. He brings the information that the Arians and Orthodox in the Synod of Ulster, separated in August, and that there was but 21 Arians out of something like 200 ministers. Thus it is to be hoped that the Synod of Ulster is purged of the Arian heresy. Our informant states, that the Arians were strongly averse to a separation; doubtless, because it would strip them of a disguise well adapted to give them greater success in instilling their pernicious principles into the minds of the people.

What is said in relation to the effects of Catholic Emancipation, does not contain half the truth on that subject: Catholics are prohibited from speaking to, or trading with, Protestants, or from entering their dwellings, unless it be for the purpose of violence. It is not safe for Protestant dissenters to be out after dark: And in addition to the violent proceedings at fairs, &c. they are in constant fear that the Catholics will rise upon them at night. The Catholics, say, *that Ireland belongs to them, and Ireland they will have!*

And in addition to all this, the evils presently existing in Ireland, are greatly augmented in consequence of the royal bounty offered to Dissenters, on condition, that they pray for the King: This bounty has been generally received by all except the Reformed Presbyterians, or as they are there called, Covenanters. And in consequence of this, the people have relaxed their exertions in support of the ministry, so that they are now but little better off, than, in all probability, they would have been, had the bounty been refused. And since the passage of the Catholic Emancipation bill, the people consider themselves betrayed and sold by their king, and will not allow their ministers to pray for him. In short, every thing indicates a speedy and fearful convulsion in Ireland. In addition to the above facts, a late arrival brings the following:

IRELAND.—The Irish papers contain further accounts of the disturbances in that country. An attack had been made, by an armed party, on the dwelling of the Rev. Mr. M. J. Shaw, in Kilmactrady, county Sligo; some of the party forced their way into the Rev. gentleman's bed-room, and placing a pike to his breast, compelled him to take the following oath, on pain of instant death to himself and all his family:—"To discharge every Protestant servant in his house—to take others that would be named in their stead—to discontinue his schools—not to send for the police, or disclose any of the orders he gave, and if he did not comply, to quit his parish and glebe the next day." The fellow then made Mr. S. open his hall-door, and departed. Sooner than sacrifice the lives of his family, the Rev. Mr. Shaw left his parish the next day.

[From the Philanthropist.]

"Ye read the heavens: 'the sky,' ye say, 'is red,'
The lurid glare detains ye from the deep,
Ye pass not near the hungry lion's bed,
Yet on the stormy sea of freedom, sleep."

THE CRISIS HASTENING.—By a reference to our news department, it will be seen that the conductors of the public press in the city of New York, without distinction of sect or party, (as hitherto divided,) are in a state of consternation and alarm at the progress of the new party of disorganizers, headed by *Frances Wright* and *Robert Dale Owen*. The total abolition of the rights of property is among the avowed objects of the party, and there seems little doubt of their success at the polls.

Our readers may be aware that such a consummation would be no matter of surprise to us. Our notes of alarm on this subject have been long and loud, though few, perhaps, have listened to them. A residence in New-York city, from the spring of 1825 to that of 1827, was sufficient to convince the now senior editor of this paper that a crisis was approaching which would shake the foundations of civil society in this country. This conviction produced a series of strictures on public evils and dangers, which were offered to several of the public prints in New-York, without success, and the substance of which afterwards appeared in the *Investigator*, at Providence, the publication of which was commenced with a view of checking the causes of these evils. Those causes were distinctly traced in the intemperance and debauchery of the lower classes, and in the rapacity, profusion, love of show, and recklessness of principle which equally marked the high-

er orders. Their origin was traced to *theatrical* and other demoralizing amusements, and to the mania of gambling produced by the *Lottery* system. Alarming developements of the operation of these causes were found in the public robberies, committed by the managers of monied institutions—the odium incurred by Judge Edwards and others, on account of their faithful services in attempting to execute the laws upon these plunderers—the sympathy of the public in behalf of convicted swindlers—and finally, the protection of one or two of the most noted from the conviction of successive jurors, by a special legislative enactment, that “a conspiracy to defraud is no indictable offence.” Further developements have since appeared in another enactment, which punishes solvent bankers for the delinquences of the *fraudulent*; thus granting a public premium for robbery, the revenue to be raised by a fine on *common honesty*.

Why should the Editors in New-York be *surprised*, that Owen, and the shameless female who accompanies him, should be emboldened to attempt, on behalf of the rabble, the same principles and projects of plunder, that have been claimed and exercised by the nobility, with such boundless applause?

Will it be thought uncourteous for a Boston print, to speak thus pointedly of a sister city? We claim—alas! we *can* claim, in behalf of our *own* city, little credit except that of *following* in the same dangerous track. The popularity of Frances Wright and her doctrines in Boston, ought to alarm the holders of property. If they lack *principle*, they should, at least, exercise *prudence*. Alas! that the holders of property, in populous cities, should always be among the *last* to lift their fingers for the preservation of those virtuous principles and habits, without which, their hoarded heaps and deeds of warranty are like chaff in the whirlwind. Thus it was in Babylon. Thus it was in Sodom, in Rome, and in Paris; and thus will it be in New-York, Baltimore, Philadelphia and Boston. If our city capitalists escape the wreck of revolution, it must be by the instrumentality of the more humble, but better informed middling classes of the interior. They alone can be depended upon. And unless they do their duty speedily, a convulsion must ensue, which will blot out the memory of the French Revolution.

TRANSLATION OF THE BIBLE.

A clergyman of the church of England, resident in Bengal, closes an article on the translations, made under the direction of the Baptist Mission in India, of which the Rev. Drs. Cary, Marshman, and others, were the earliest

and most active agents, as follows: Whether the writer be governed by candor or by sectarian feelings, we know not:

"Before concluding, I cannot refrain from remarking,—without intending the slightest disrespect to the missionaries at Serampore,—that their zeal has neither been tempered nor guided by knowledge; and that their opinions respecting the proper manner of making translations proceed from an imperfect education. For, had they studied the first principles of philology, and acquired a conversancy with two or more languages, or even with their own mother tongue, and any Indian dialect, they must have observed, that the mere translating from one language into another, word for word, without considering carefully the ideas actually denoted by each term used, and without paying attention to grammar and idiom, could never possibly produce a faithful or intelligible version."—[*See Asiatic Journal for Sept. 1829.*]

COMBINATIONS.—In the last "*Christion Mirror*," is found an interesting editorial article upon the religious societies of our land, which are made up, partly from the church, and partly from the world. Mr. Cummings, the editor, being known to the public as a mason, we think the following sentiment worthy of remark.

"If there is danger to be apprehended from combinations professedly religious, as from the qualities of our common nature, we confess there is,—what shall we say of the infidel and semi-infidel combinations which infest our land? "O, my soul, come not thou into their *secret*! unto their *assembly*, mine *honour* be not thou united." If the former should "chastise with whips," the latter will "chastise with scorpions."—If the former would inflict injury, the latter would spread desolation—would "sweep with the besom of destruction."

We do not reproach Mr. Cummings for being a mason; it was impossible for him to know the evil of the institution at the time he joined, until after he was caught in its wiles. But now we would affectionately suggest to him, the duty and importance of publicly withdrawing himself from this "semi-infidel secret assembly." Thus he would honor the great Head of the church, and the religion which he professes. We can say on good authority, that no person living, has seen the Editor of the *Christian Mirror* "come into this secret assembly," for "eleven full years," yet his "*honor*," is closely "united" with the masonic institution.—*Anti-Masonic Chr. Herald.*

JUDGE STORY'S OPINION.—Judge Story, in his inaugural address, as Professor of Law in Harvard University, has the following remark:—As he is well known to belong to that class of Christians who style themselves *liberal*, in distinction from orthodox, it will not be supposed that his religious opinions have biassed him in making the following declaration, and his eminence as a

profound lawyer, will entitle his opinions to some weight with all parties.—*Rochester Observer.*

"One of the most beautiful boasts of our municipal jurisprudence is, that Christianity is a part of the common law, from which it seeks the sanction of its rights, and by which it endeavours to regulate its doctrines. And notwithstanding the specious objection of one of our distinguished statesmen, the boast is as true as it is beautiful. There never has been a period in which the common law did not recognize Christianity as lying at its foundation.—For many ages it was almost exclusively administered by those, who held its ecclesiastical dignities. It now repudiates every act done in violation of its duties of perfect obligation. It pronounces illegal every contract offensive to its morals. It recognizes with profound humility, its holidays and festivals, and obeys them, as *dies non juridici*. It still attaches to persons believing in its divine authority the highest degree of competency as witnesses; and until a comparatively recent period, infidels and pagans were banished from the halls of justice, as unworthy of credit."

FACTS

Gathered from the Quarterly Register for August.

FOREIGN MISSIONS. —Number of Missionary stations throughout the world,		340
Number of ordained Missionaries, about		500
Native assistants, chiefly school teachers, between	16 and 1700	
Learners in Missionary schools, at least		290,000
Members of Missionary churches, probably above		26,000
Number of Mission Colleges		4
Seminaries for educating native teachers		20
Mission Printing establishments.		32

NOTICES, &c. FROM FOREIGN JOURNALS.—The following table, exhibiting the proportion of youth at school to the whole population in the principal countries in Europe and in the United States, is from the French "*Gazette of Public Instruction.*"

	Schollars,	Inhabitants.
	10	to 2000
Spain has	10	to 1640
Russia	10	857
Portugal	10	670
Naples	10	176
France	10	133
Great Britain and Ireland	10	170
Ireland	10	136
England	10	110
Scotland	10	150
Austria	10	95
Duchey of Styria	10	85
Bohemia	10	110
United States	10	38
New-York	10	97
Netherlands	10	70
Prussia	10	60
Switzerland	10	

CATHOLIC MISSION.—In 1826, three ecclesiastics and six seculars sailed from Bordeaux for the Sandwich Islands. One ecclesiastic died on the passage, the rest arrived at Honoruru in 1827. Two seculars have left the Islands since. Those remaining have little countenance in propagating their religion from any of the chiefs. On their proposing to teach their religion to some of the attendants of the king, a native replied, that *it was just like their old worship!* How happy for the people that they had received so much light before the intrusion of catholic missionaries.

We give the following as we find it:—

"M. Bachelot, prefect of the jesuit mission to the Sandwich islands, writes home, that "intelligence of his purpose having been forwarded from Lima," before his arrival at the Islands, "every disguise was useless;" he was received with so little cordiality, that he had been "obliged to seek for an asylum in the house of the Calvinist minister."—*Jour. of Humanity.*

POPERY IN FRANCE.—The new Pope on his installation issued a bull, according to usage, addressed to the Catholic Church; but in his communication with France, he accompanied it with a circular to the bishops and archbishops of France. This bull and this letter, worthy of the dark ages, repeated the anathemas against every religious sect which the spread of knowledge has established, condemning every liberal institution, and expressing a hatred of constitutional and popular government. The French ministry could not authorize the publication of this bull, except with the usual reserve of protesting against whatever it contained hostile to the Gallican church, and contrary to the laws of the State. As to the letter, which was more violent than the bull, they could not permit its publication and circulation; and the Council of State, as well as the ministry, condemned it in the strongest terms. This conduct on the part of the French government, excited the anger of the high church party, who, infuriated sought the King, and represented to him that such conduct was an attack upon *religion itself*, and an insult to the Pope; that the ministers thereby had placed themselves under the interdict of the Pope, and must be considered as excommunicated and that consequently his majesty could have no further intercourse with them! The king, alarmed and overcome by these menaces, which were strengthened by the solicitations and loud complaints of the whole ultra party, was induced to consent to the dismissal of the French administration, and at once sent for Prince Polignac to give him his orders for the formation of a new one.—*Jour. of Com.*

PERSECUTION IN SWITZERLAND.—We have repeatedly referred to the recent persecution of evangelical Christians in Switzerland. The following interesting particulars on this subject, are from a letter addressed to us by an American gentleman who has resided for some time in that country.—*N. Y. Obs.*

"I did not anticipate that I should find religious persecution in any serious form in Europe, and yet it was my lot to witness it in Switzerland, that country so famed for its freedom. For a number of years past, the interest of a portion of the community has been strongly excited on the subject of religion, and many who were unusually zealous, have either separated themselves from the established churches, or lived a life so different from the world around them, as to draw upon themselves the title of *momiers* or *munimers*. The term is applied in the same indiscriminate manner as the word *methodist* in England. In some instances there has doubtless been some degree of extravagance in the mode of maintaining and spreading their tenets—but in general, their devotedness to religion, and their conscientious abstinence from worldly or doubtful customs, have been their only crimes. In the Canton of Geneva, they met with great abuse from the populace, but were protected by the government, and allowed the free exercise of their opinions. In the Canton De Vaud, the government itself attacked them, and prohibited all assemblies beyond a family, even for reading the Bible. The execution of the law, as you have doubtless heard, was attended with persecution in a form almost inquisitorial. Still the obnoxious sect increased—the government were compelled to leave them at rest, and there are now twenty churches of this kind, in that canton. On a recent occasion, Professor Vinet of Basle, well known for his prize essay on the subject of religious liberty, wrote a pamphlet on that subject at Lausanne, which his friend Professor Monard, published for him. Professor M. was immediately denounced as having attacked religion and government—suspended from his office, and delivered to the tribunal for trial. Professor Vinet appeared to assume his place, and was acquitted of every charge by the primary tribunal. His case was not finally decided when I heard last.

"But the most odious exhibition of the persecuting spirit is at Berne.—Twenty-one persons of that city separated themselves from the established church, on the ground of its departure from the standards of faith, and the indiscriminate administration of the Lord's Supper. They were placed under the particular inspection of the police for eighteen months, and then the president of the police received orders to examine them, threaten them with banishment, and report on their case. They defended their conduct on the broad ground, "Render unto God the things that are God's," and in so bold, and yet so Christian a manner, that the president observed that neither during their examination, nor in eighteen months constant inspection, could he find the slightest ground for accusation, except their separation. The prefect of the district was next employed, as being less inclined to religious feeling, and after examining two-thirds of the number, declared that there was no ground, in the conduct of any or all of them, for even one day's arrest. Notwithstanding this, the government persevered in their measures, and these persons have *all been banished forever* from the canton! and this in the nineteenth century, and in Switzerland!"

A WORD FITLY SPOKEN.—Job Throgmorton, a Puritan minister, who was described by his contemporaries "as being as holy and as choice a preacher as any in England," is said to have lived thirty-seven years, without any comfortable assurance as to his spiritual condition. When dying, he addressed the venerable John Dod, "what will you say of him who is going out of the world and can find no comfort?" "What will you say of him," replied Mr. Dod, "who when he was going out of the world, found no comfort, but cried, 'My God, my God, why hast thou forsaken me?'" This prompt reply administered consolation to the troubled spirit of his dying friend, who departed within an hour after, rejoicing in the Lord.

ANECDOTE OF MELANCTHON.—The German reformers, at the time of the Diet of Augsburg, in 1530, deeply felt the danger of their situation, but they committed their cause unto their Heavenly Father, and knew that all things would work together for good. An affecting anecdote in reference to this confidence has been preserved. Luther and Melancthon, with some other divines, were assembled at Torgau, to consult about the measures proposed to be followed in their present exigences. After having spent some time in earnest prayer, Melancthon was called out of the room. He left his companions with the deepest anxiety of his mind apparent in his countenance, but shortly after returned with an air of cheerfulness which surprised Luther; Melancthon exclaimed:—

Let us not be discouraged, for I have seen those who are a protection and a defence for us, and will prove invincible to every foe. Luther eagerly enquired who these warriors were. Melancthon replied they are the wives of our elders and deacons, with their children, whose prayers, I have just now witnessed—prayers which I am satisfied our God will hear; for the father of our Lord Jesus Christ has never yet neglected them, nor can he, we may trust, neglect them. While absent from the room, he had seen the wives of the elders of their churches busily employed in the care of their families, and also engaged in prayer. With them were infants at the breast, while some children a little older, were presenting their youthful supplications to the Lord.—*History of the Church of Christ.*

TO THE LEARNED.—Conversing lately with a distiller of whiskey, he argued in favor of his business, that the grain from which the spirit is extracted will afford as much nourishment to swine, as if given to them in its natural state; so that the spirit must be considered as a clear gain to the world. The question naturally arose, if this spirit, before it was extracted, could not nourish swine, how can it give nourishment to *men*, in its separate state, or as taken from the bottle? The whiskey maker said he did not know, neither did I know. I therefore propose the query to those, who have leisure and skill to investigate such matters.